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IRREGULAR VERBS OF ATTIC PROSE,

*THEIR FORMS, PROMINENT MEANINGS,
AND IMPORTANT COMPOUNDS;*

TOGETHER WITH

LISTS OF RELATED WORDS AND ENGLISH
DERIVATIVES.

BY

ADDISON HOGUE,

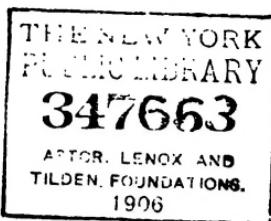
PROFESSOR OF GREEK IN THE UNIVERSITY OF MISSISSIPPI.

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Don. Joseph H. Choate,

TO MY UNCLE,

Rev. Moses D. Hoge, D.D., LL.D.,

AS A TESTIMONIAL OF

Filial Honor, Gratitude, and Affection.

PREFACE.

IN writing this book my aim has been to help students in the two directions in which they find the greatest difficulty in Greek, viz. the mastery of the forms and the acquisition of a vocabulary. Under the head of the forms, the verb offers by far the greatest difficulty. I have sought to make it easier in the following ways.

First, by giving a full treatment of the regular verbs at the outset. Unless the learner has a clear idea of what is regular, he cannot be expected to have a good grip on what is irregular. Hence I have been careful to present the formation of pure, mute, and liquid verbs as clearly and simply as I could.

Second, by limiting the forms almost entirely to the usage of Attic Prose. Strict consistency in this was neither possible nor desirable. But the line had to be drawn somewhere, and I chose to draw it here; and as forms and words occurring first in Aristotle are marked unattic, it will be seen that the line is drawn rather sharply. Still, any one who has the Attic forms well in hand will have little trouble in recognizing or locating deviating forms.

Third, by giving the meanings of the verbs rather fully — so fully, indeed, that I fear I shall seem to have encroached too much upon the special sphere of the lexicon. But the meaning of a word is its life, and I cannot think the space misappropriated which has been given to showing the significations of the verbs; and of course the best way to do this was by giving examples. These have all been translated, as otherwise they would fall far short of serving their purpose. Only the more common meanings are given, to serve as an outline to be filled in afterwards by reading.

As a help in acquiring a Vocabulary, important compounds have been given, and also words of kindred origin or meaning.

These last are called *Derivatives*; and though this term is not always scientifically accurate, inasmuch as it may happen that the verb may itself be derived from a substantive or adjective placed under it and called a *Derivative*, at the same time the expression seemed to be exact enough for a work in which the main stream consists only of the verbs, while the lists of words under them are merely secondary streams, and would not be here at all except for the reason that they are connected with the verbs either by the channel of similar origin or similar signification.

In giving the Compounds, many have been omitted either as requiring too much explanation, or as not having any one meaning sufficiently prominent to justify its selection.

The English Derivatives I regard as being of capital importance in several ways. There is hardly a surer peg on which to hang the meaning of a Greek word than some word in our own tongue that comes from it; and any one who knows the origin even of the limited number given in this book knows with more or less accuracy the meanings of some five or six hundred Greek words. Then, too, when everything about Greek paradigms is clean gone from the memory, there will remain an intelligent understanding of many of these English words, and an ability instantly to seize the meaning of a great many more. It is hoped, too, that the addition of these English derivatives will put a little life into the study of Greek irregular verbs for many a student who cannot be induced to see in them anything but the driest of dry bones.

It will be noticed that these words are almost exclusively such as are directly transferred from the Greek, while there are very few of those that exemplify Grimm's Law, even such tempting words as καρδία, πατήρ, πτερόν, being passed by without any hint as to their English equivalents. Here, again, it was the ever-recurring question of "drawing the line," and I drew it at these words, because if I had entered upon this field I should even then have had to draw an arbitrary and very wavering line inside of it, or else should have had to go much further than suited my present purpose, in the way of explaining the applications of this celebrated law, and the real or apparent deviations from it. Hence I took the easiest and safest course in the matter.

This sufficiently explains the aim and scope of this book. It is not written for scholars, but for students, with the hope that they may find in it much that they need, and find it in a form more accessible and more intelligible to them than it can possibly be in the lexicons, seeing that these have to cover a vast territory not touched upon here, and have to present their results in such compact space and in such abbreviated form, that many a student loses himself in trying to pick out what is good Attic from what is not.

Modest as this work is in its aim, and with no claim to originality other than in the arrangement of its materials, there were yet many things that offered much difficulty, because even the best of our grammars and lexicons leave so much to be desired in the information they give us.¹ This must be my apology, if any is needed, for the constant recurrence of "seems" and "perhaps" in stating the facts in regard to usage. When Passow, Liddell and Scott, Veitch, and the Thesaurus all unite in giving only one reference for a word, the natural inference is that the word or form occurs only in this one place; but the inference may be a very mistaken one, as I have discovered in various instances. Von Eessen's *Index Thucydideus* is a veritable treasure to the investigator; and when we have similar works for the various Greek authors, we shall be able to eliminate a great deal of the present uncertainty.

When it is said that such or such a tense does not occur, or seems not to occur, it is not always meant that no reference at all is to be found for it; it may only be meant that no reference is given from the authors usually drawn upon. *E.g.* under $\delta\mu\phi\iota\epsilon\nu$ it is stated that no imperf. act. or mid. seems to occur. Yet Veitch quotes an imperf. mid. from Heliodorus; but, as his "floruit" is about 400 A.D., I did not count him. Several other examples of the imperf. mid. are quoted in the Thesaurus, but only from very late sources.

Veitch's indispensable book, "Greek Verbs Irregular and Defective," has of course been my main reliance, and not a single

¹ Some of these difficulties I presented in the *Nation* for August, 1887 (Number 1155), in an article with the title, *About Greek Lexicons*.

verb has been treated without carefully studying what it presents. For work such as this, Veitch is of far greater assistance than even the Thesaurus, which suffers from a lamentable lack of anything like a systematic presentation of the forms of the verbs.

The few statements in regard to Attic Inscriptions are taken from Meisterhans's *Grammatik der Attischen Inschriften*, second edition.

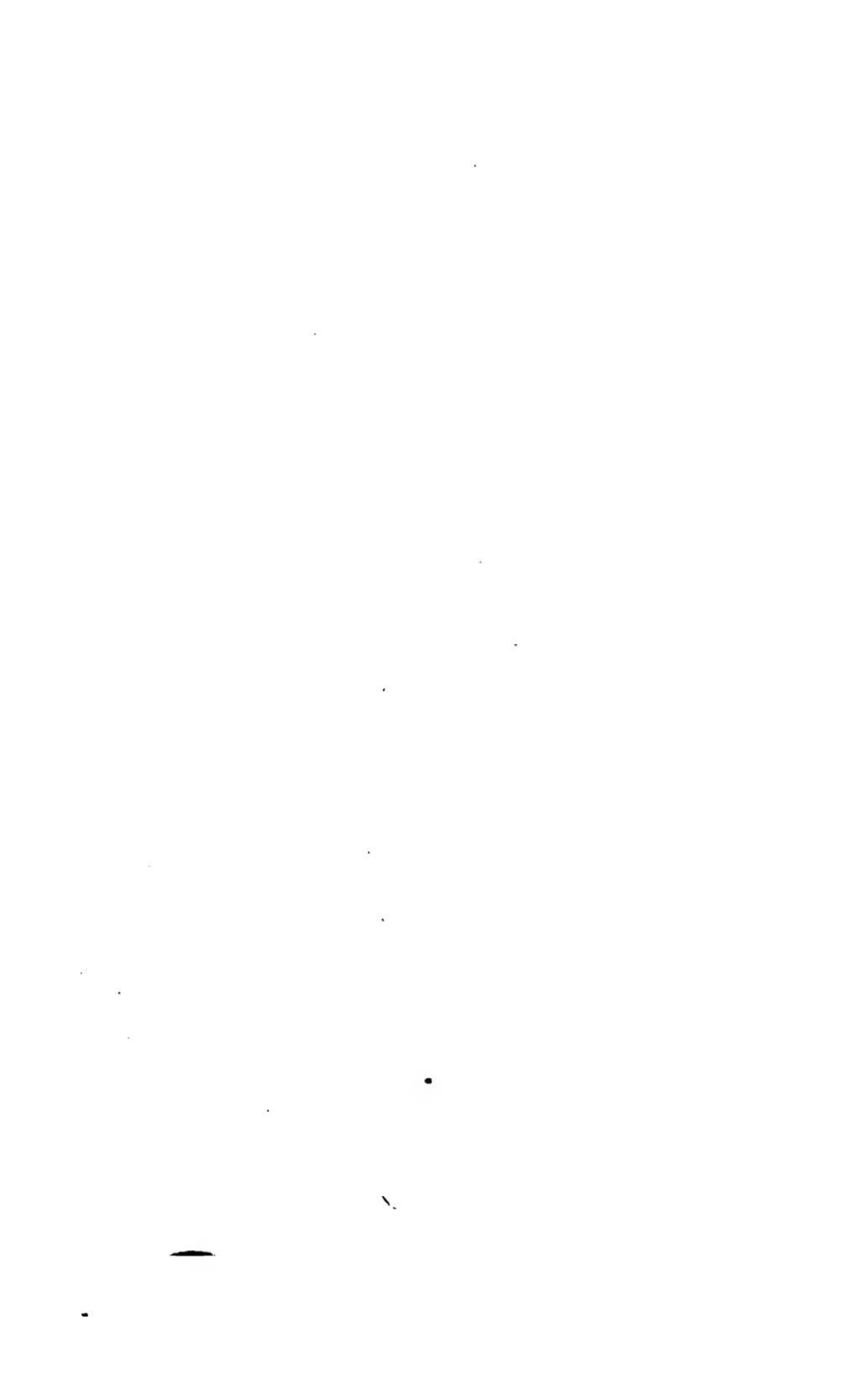
Mr. Rutherford's valuable book, "The New Phrynicus," came into my hands only several weeks ago, and there are only two or three places, I believe, in which I have modified my statements in consequence of his teachings. One thing I have *not* modified, and the point is important enough to be treated in some detail here, because Mr. Rutherford devotes so much space to it, and is so emphatic in his contradiction of all other authorities, which happen, however, to be perfectly right. If any one thing about the verb εἰμι was considered certain, it was that its opt., infin., and part. may be used either in a present or *future* sense. So Professor Goodwin states on p. 6 of the *Moods and Tenses*, which Mr. Rutherford quotes (p. 111), calling it a "grave error." Mr. R. says: "The future signification of εἰμι is known only in the present" (which is a bad misprint for *indicative*), "and in Attic Greek the same is true of all its compounds." On examining into the matter, Krüger's index to his edition of the *Anabasis* furnishes several examples that prove the position denied by Mr. Rutherford. In *Anab.* 1, 3, 1, we find: οἱ στρατῶται οὐκ ἔφασαν Μένι τοῦ πρόσω, where the soldiers' words were necessarily οὐκ Μένι. — 2, 3, 29: Τῇσιν ἀσ ἀπάξιων ὑμᾶς καὶ αὐτὸς ἀπιών. — 2, 6, 10: εἰ μέλλοι η̄ φυλάξειν η̄ ἀφέξεσθαι η̄ Μένι. Other examples from the *Anabasis* might be given, but as Mr. Rutherford is inclined to exclude Xenophon "as hopelessly un-Attic" (p. 106), I tried Thucydides, for whom he has great respect, with von Essen's Index, looking up only the optatives and infinitives of the simple verb and its compounds. Leaving out the instances in which the infin. depends on ἀλπίζω (β, 11, 31, Μένι: ε, 7, 4, ἐπεξίνειν: β, 21, 19, ἀλπίδα είχον μὴ προιένειν) — or on μέλλω (Μένι in ζ, 21, 11; 96, 14: η, 78, 5: θ, 23, 21: ἐπιένειν, δ, 125, 9; cf. near end of ch. 124, μέλλοντες Τῇσιν, of these same Illyrians: ξυνίνειν, δ, 94, 32: ε, 69, 4); and also leaving out of consideration several passages in which either view might be

held, *λέγει* is a clear future in ζ, 28, 29; *διηγένει* in δ, 98, 8, and ε, 7, 11: *ἔπειν* in δ, 73, 1. But specially interesting is ζ, 49, 29: *τούς τε ἄλλους — καὶ ἀκέντους οὐδὲ κακομαχήσειν καὶ σφίσι τροστείναι, καὶ οὐ διαμελλήσειν, κ.τ.λ.* — with which those who have not lost all faith in Xenophon as a writer of fairly good Attic may like to compare Hellen. 3, 4, 11: *προεῖπεν Ἀγησιλάφ πόλεμον, εἰ μὴ ἀπίστοι ἐκ τῆς Ἀσίας.* — and 5, 1, 34: *προεῖπε τοῖς μάν, εἰ μὴ ἀκτιμψοιν τοὺς Ἀργείους, τοῖς δέ, εἰ μὴ ἀπίστοιν ἐκ τῆς Κορινθου, δτι πόλεμον ἔξοσαι πρὸς αὐτούς.* Further search would no doubt bring to light many other examples; but these are surely sufficient to offset the solitary instance in Attic prose (*ἀλεύσεσθαι*, Lys. 22, 11 — not 22, 13, as Mr. R. gives it), on which the able author of *The New Phrynicus* builds his theory.

In spite of all my efforts to make the work accurate, I feel sure that errors and oversights will be found in it. Notices of mistakes will be gladly received and gratefully acknowledged.

ADDISON HOGUE.

OXFORD, MISSISSIPPI,
Feb., 1889.



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PART I.



REGULAR VERBS.



PART I.

REGULAR VERBS.

ANY student will readily admit that before undertaking the irregular verbs, he ought to understand clearly how to form the tenses of those that are regular. Accordingly, the aim of these preliminary pages (Part I.) is to show simply, clearly, and fully, how to handle any regular verb that may be presented; and then, when an irregular verb is learned, the student should know what forms are irregular and what it is that makes them so.

SIX forms are usually required to give the Principal Parts of a Greek verb: pres. fut. aor. and perf. active; and perf. and aor. passive. If the verb lacks the active *forms*, but has an active *meaning*, it is a Deponent verb, for which only four forms are required, pres. fut. aor. and perf. The pres. and perf. have the same form for middle and passive. The fut. of a deponent verb is almost always in the middle. The main thing, then, to be found out in regard to every deponent verb is *the voice that the aorist is in*. Usually it is in the middle, and the verb is said to be a Middle Deponent (D.M.). If the aorist is in the passive, the verb is a Passive Deponent (D.P.). All passive deponents will be carefully marked D.P.

VOWEL STEMS.

A.

Stem Unchanged.

The simplest verbs are those in which the stem (or *theme*, as it is also called) remains unchanged throughout. *E.g.* βουλεύω, *plan*, *deliberate*, βουλεύσω, ἐβούλευσα, βεβούλευκα, βεβούλευμα, ἐβουλεύθη. The mid. = *take counsel for one's self*, and the forms are: βουλεύομαι, βουλεύσομαι, ἐβουλευσάμην, βεβούλευμαι. Its compounds συμβουλεύω, *advise* (*τινί*), and ἐπιβουλεύω, *plot against* (*τινί*), have, as

their principal parts: συμβουλεύω, συμβουλεύσω, συνεβούλευσα, συμβεβούλευκα, συμβεβούλευμαι, συνεβούλεύθην. ἐπιβουλεύω, ἐπι-
βουλεύσω, ἐπεβούλευσα, ἐπιβεβούλευκα, ἐπιβεβούλευμαι, ἐπεβούλεύθην.

Of παύω, *cause to stop*, the forms are: παύω, παύσω, ἐπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην. The mid. = *stop, cease* (intrans.): παύομαι, παύσομαι, ἐπαυσάμην, πέπαυμαι. From παύσις, παύσεως, a *cessation*, we get PAUSE.

The following verbs are given for practice, to show various forms of augment and reduplication.

a. The reduplication will have the verb's initial consonant.

λύω, *loosen, destroy*, λλύκα, -μαι. — γεύομαι, *taste*, D.M. (hence ἔγευσάμην, *I tasted*), γέγευμαι. — πορεύομαι, *proceed, march*, D.P. (hence ἔπορεύθην, *I marched*), πεπόρευμαι. — καλῶ, *hinder*. — μηγένω, *inform*. — κολακένω, *flatter*. — τοξένω, *shoot* (*τόξον, a bow, τόξιμα, arrow*). — παιδεύω, *educate*.

b. A rough mute (θ, φ, χ) reduplicates with its own smooth. θηρεύω, *hunt*, τεθήρευκα, -μαι. — θεραπεύω, *nurse, pay court to*, τεθερά-
πευκα, -μαι. — φονένω, *murder*, πεφόνευκα, -μαι. — φυτεύω, *plant*. —
χορεύω, *dance*, κεχόρευκα.

c. An initial vowel is lengthened, so that the aorists and perfects begin alike.

ἴκετεύω, *entreat*, ἴκετεύσω, ἴκέτευσα, -κα, -μαι, ἴκετεύθην. Thus, α and ε would lengthen into η, ο into ω, οι to γη, οι to ϕ, etc. ει usually *unaugmented*.

d. Verbs beginning with two consonants other than a mute, followed by a liquid, have only ε in the perfects.

μνηστεύω, *woo, court*, ἐμνήστευσα, ἐμνήστευκα, -μαι, ἐμνηστεύθην. The aorists of course *drop* the ε outside of the indic., while the perfects *retain* it in all the moods, so that the infinitives will be μνηστεύσαι and μνηστεύθαι; but ἐμνηστεύκαι and ἐμνηστεύσθαι. — μνημονέω, *remember* (Mnemonic, something to *remember* by). — στρατεύω, *serve in the army, take the field*, ἐστράτευσα, -κα; but στρατεύσας, ἐστρατευκάς. In the same sense the mid. στρατεύομαι, -στομαι, ἐστρατευσάμην, ἐστράτευμαι (ἐστρατεύσθαι). [Aor. pass. of this verb is unattic.]



B. Verbs that Contract (-άω, -έω, -όω).

Next in point of simplicity are the numerous verbs in -άω, -έω, -όω, which contract in the pres. and impf. Outside of these two tenses the vowels are lengthened; α to η, unless it is preceded by ε, ι, or ρ, in which case it becomes α; ε to η; ο to ο. *E.g.*

τίμάω, *honor*, τίμησω, τίμησα, τίμητηκα, τίμημα, τίμηθην.—άντιάω, *vex*, ἀντίάσω, ἀντίάσα, ἀντίάκα, ἀντίάμαι, ἀντίάθην.—φιλέω, *love* (φίλος, *friend*), φιλήσω, φίλησα, φιλητηκα, φιλημα, φιληθην.—δηλόω, *manifest*, δηλώσω, δηλώσα, δηλώλωκα, δηλώλωμα, δηλώθην.

REMARKS. *a.* As both α and ε are lengthened into η, of course the η that appears before the endings -σω, -σα, -κα, -μα, and -θην, may have come from a verb in -άω or from one in -έω. But notice that forms such as θλεήσω, *I shall pity*, ἡπόρησα, *I was at a loss*, ἐπικεχείρηκα, *I have attempted*, must come from verbs in -έω, unless they are irregular; for after the ε and ρ the forms would have been -άσω, -άσα, -άκα.

b. The failure to conform to the above rules makes a verb irregular, and any such verb has to be given in lists of irreg. verbs. *E.g.* of αἱρέω, *take, capture*, the forms αἱρήσω, ἔρηκα, αἱρήσομαι (*I shall choose*), ἔρημαι (*I have chosen* or *I have been chosen*), are reg.; but the aor. pass. is ἔρεθην (*I was chosen*), and this tense is therefore irreg., and consequently the fut. pass. is irreg. also, αἱρεθήσομαι (*I shall be chosen*). So, of καλέω, *call*, the aor. ἐκάλεσσα is irreg., and so is ἐγέλασσα, *I laughed*, from γελάω.

c. In naming contract verbs it is usual to give the *open* (i.e. uncontracted) form, so as to know what the final vowel is; for if we give the contracted form, *e.g.* θηρά, it does not show whether the final vowel of the stem is α, ε, or ο. The student must remember, though, that the contracted forms are the only ones in actual use in Attic Greek, except in the case of a one-syllable stem ending with ε, as in πλέω, *sail*, δέομαι, *ask, beg*; for then no forms contract unless εε or εαι come together; both of these combinations contract into α, but the other forms remain open, and compound verbs follow the simple verbs in this respect. Hence, though we say φιλώ, φιλοθην, we say ἀποπλέω (*I sail off*), ἀποπλέομεν, but ἀποπλεῖτε and ἀποπλεύτε, like φιλεῖτε and φιλεύτε.

1. -άω, -ήσω, -ησα, -ηκα, -ημαι, -ήθην.

ἀγαπάω, *love*. — δαπανάω, *spend*. — ἔξαπατάω, *deceive*. — ἔρωτάω, — *ask*. — νικάω, *conquer*. — πλανάω, *cause to wander, lead astray* (πλάνη, as the initial consonants are a *mute followed by a liquid*). — πλανάομαι, *am led astray, wander*, D.P. [πλάνης, πλάνητος, *wanderer =* ἀστέρες πλάνητες, *wandering STARS, PLANETS*]. — σῦλάω, *rob*. — τελευτάω, *die* (of course no pass. in this sense) — ήττάομαι, *be worsted, defeated*. [ήττων, *worse, comparative of κακός, bad*. ήττα — *defeat*.]

2. -άω, -άσω, -άσα, -άκα, -άμαι, -άθην.

θηράω, *hunt* (= θηρεύω), θηράσω, *θήραστα, τεθήρακα, τεθήραμα* — *θηράθηγ*. — πειράω, *try, usually depon.* πειράομαι, πειράσομαι, *ἐπειρ-* σάμην ορ *ἐπειράθην* (both = *I tried*), πεπειράμαι. — αἰτάομαι, *accuse*, αἰτιάσομαι, *ἡτιάσάμην, I accused, ἡτιέμην, I was accused, ἡτιέμαι, I have accused, or I have been accused*. — θέαμαι, *view*, D.M. Verbs do not contract doubly, and so, after *α* contracts with its succeeding vowel, θέωμαι, θεῷ, etc., there is no further contraction of *ε* with the vowel that succeeds it. — ιάομαι, *cure, heal* (*ιάτρος, physician*), ιάσαμην, *I cured, ιάθην, I was cured* (pf. is reg. but unattic). See under *ἀκέομαι*, Part II.

3. -έω, -ήσω, -ησα, -ηκα, -ημαι, -ήθην.

ἀδικάω, *treat unjustly, *ἀδικήσω, -κα, -μαι, ήδικήθην**. — αἰτέω, *ask for, αἰτήσω, ητησα, -κα, -μαι, ητηθήνην*. The aorists in the infin. are *αἰτήσαι* and *αἰτηθῆναι*; the perf. infin. *ητηκέναι* and *ητησθαι*. So, *ἀπαιτέω, ask to have a thing back* (*ἀπό*). — ἀμελέω, *neglect* (*τινός*).¹ — ἀπειλέω, *threaten* (*τινί*).¹ — ἀπιστέω, *disbelieve* (*τινί*). — ἀριθμέω, *count* (hence, *ARITHMETIC*). — βοηθέω, *assist* (*τινί*). Pass. of this verb is rare. — δυστυχέω, *be unfortunate, έδυστυχησα, δεδυστύχηκα*. — ἐλεέω, *ἐλεώ, pity*; (but the *ε* after *λ* does not contract; hence *ἐλεῖς, ἐλεῖ, etc.*, must not be shortened into two syllables): *ἐλεήσω, ηλέησα, -κα, etc.* — ἐγχειρέω, *take in hand* (*ἐν and χείρ*), *ἐνεχείρησα, ἐγκεχείρηκα*. — ἐπιχειρέω, *lay hand to, attempt*,

¹ *τινός* or *τινί* added to verbs in this way means that they take the gen. (*τινός*) or dat. (*τινί*), respectively.

Ἐπιχείρησα, ἐπικεχείρηκα. — εὐεργετέω, *do good to, benefit, euergetēs*, —κα, etc., or εὐηργέτησα, -κα, etc. — ξηρέω, *look for, seek, perfects* ξητηκα, -μα, as verbs beginning with ξ, ξ, or ψ, have only ε as the increment in perf. — ξευρέω, *capture alive*. — θαρρέω, *be courageous, θερρητηκα*. The word is also written θαρρέω.

κατηγορέω, *accuse* (τινός), was considered a comp. verb, so that the augment falls on η and leaves it unchanged: κατηγόρησα, -κα, -μα, etc. (κατήγορος, *accuser*. κατηγορία, *accusation*. Later, the word meant CATEGORY). — κινέω, *move*. — κοσμέω, *adorn* (CosMETIC). — κρατέω, *have the mastery, rule, overpower*, κεκράτηκα, -μα; the two consonants are a mute followed by a liquid. DEMOCRAT, AUTOCRAT, ARISTOCRAT, are all from this word. (ὁ δῆμος, *people*; αὐτός, *self*; οἱ ἄριστοι, *the best*.)

λύπτεω, *grieve, pain*. — μαρτυρέω, *testify* (μάρτυς, μάρτυρος, *witness*. MARTYR). — μίστω, *hate* (τὸ μίσος, *hatred*. MISANTHROPE. MISOGYNIST, *a hater of women, γυνή*). — νοσέω, *have a disease* (ἡ νόσος, *disease*), *be sick, νενόσηκα*. — οἰκέω, *live, dwell* (οἰκία, *house*); *inhabit*. Its comp. διοικέω = *administer, manage* (a city or government); διοικητησα, -κα, -μα, διοικήθησι: διοικήσας and διοικηθείς; but διοικητής and διοικημένος. From διοικησις comes DIOCESE, the sphere or extent of a bishop's *administration*. — οἰκοδομέω, *build*; ἀνοικοδομέω, *build up, rebuild*, ἀνφικ- in the aorists and perfects. οἰκοδομέω is also used in the *middle*; φέκοδομησάμην, *I built*; aor. pass. = *was built*. — ὀμολογέω, *admit, acknowledge*, ὀμολόγησα, -κα, etc. — ποιέω, *do, make*; also frequent in *middle* (D.M.). — πολεμέω, *make war* (τινί, *upon any one*). — πολιορκέω, *besiege*. — ράθυμέω, *be ράθυμος, i.e. idle, lazy*; ῥραθύμησα, -κα. Compounded with κατά, the initial ρ must be doubled; καταρραθύμεω, κατερραθύμησα, -κα.

στρατηγέω, *be a general* (στρατηγός), έστρατηγηκα. — τίμωρέω, *avenge* (τινί): the mid. τίμωρονμαι takes the accus. case, and = *take vengeance on, punish*. The pass. is a pass. of the *middle* meaning, and so means *be punished* (τίμωρηθήναι); it does not seem to mean *be avenged*. τετίμάρημαι = *I have taken vengeance on* (τινά), or, *I have been visited with vengeance, have been punished*. [Does it ever mean, *I have been avenged?*] The verbal τίμωρητόν may mean:

δει τίμωρεν, *one must avenge* (φίλοφ, *a friend*):
ορ, δει τίμωρεισθαι (τίμωρήσασθαι), *one must take vengeance on, punish* (έχθρόν, *an enemy*):

οι, δει τιμωρεῖσθαι (τιμωρηθῆναι), *one must be punished.*
 ὑμνέω (ὁ ὕμνος, HYMN), *celebrate in song, "ὕμνησα, -κα, -μα, etc—*
 — φοβέω, *frighten.* Pass. φοβούμααι, *be frightened, fear.* D.P. θάνατος
 φοβηθῆναι, *to fear death.* — καταφρονέω, *despise* (τινός), is reg—
 throughout, while φρονέω, *be minded* (μέγα φρονεῖν, *to be high minded*)
 is rare outside of the active. — ἀφελέω, *assist* (τινά), *begins with* ~~—~~
 long vowel, and so takes no increment in aor. or perf. ; ~~ἀφελητη—~~
 —κα, —μα, ~~ἀφελήθην~~. The fut. mid. ~~ἀφελήσομαι~~ has pass. sense.

4. -όω, -ώσω, -ωσα, -ωκα, -ωμα, -ώθην.

ἀξιόω, *deem any one* (τινά) *worthy* (τινός, *of something*), ~~ἀξιώσε—~~
 ήξιώσα, ήξιώκα, ήξιώμαι, ήξιώθην. — δουλώω, *enslave* (δοῦλος, *slave*)
 In same meaning καταδουλώω, or more commonly as deponer—
 middle, καταδουλούμαι: καταδεδουλωμα, *I have enslaved* or *I have*
 been enslaved. — ἔρημόω, *make desolate* (ἔρημος, *desolate*). — ἐλευθερώ—
 liberate (ἐλεύθερος, *free*). — ξηλόω, *emulate, envy.* ὁ ξηλος, *emulatio—*
 ZEAL. — ξημόω, *damage, punish, fine.* — μαστιγώω, *flog, whip.* —
 μισθώω, *hire, i.e. hire anything to any one, as:* ἔαντὸν Φιλί—
 μισθόσας, *having hired himself to Philip.* The mid. μισθούμαι (D.M.)
 = hire anything *from* any one, as: δοῦλον παρ' ἔμοι μισθοσάμεν—
having hired a slave from me. μισθός, *hire, wages.* μισθωτός, *hiring—*
 ling. — ὁμοιόω, *make similar* (ὅμοιος, *similar*). — πληρώω, *fill;* ~~ἀπ—~~
 πληρώω, *fill up.* — στεφανώω, *crown* (ὁ στέφανος, *crown, garland.*
Stephen.)

CONSONANT STEMS.

A.—MUTE STEMS. B.—LIQUID STEMS.

A.

Mute stems of course divide themselves into three classes: κ, γ, χ; π, β, φ; τ, δ, θ. They present no difficulty to one familiar with euphonic changes. Remember (1) that whatever is true for any one mute in a class is true for the other two mutes of the same class, so that a verb with stem ending in κ answers perfectly as a model for one with stem ending in γ or χ. — and (2) that the pf. act. of guttural (κ, γ, χ) and labial (π, β, φ) stems does not end in -κα as in vowel stems, but in -χα and -φα respectively. But *lingual*

stems end in **-κα**, the **τ**, **δ**, or **θ** being dropped. Thus, pf. act. of **διέκω**, *pursue*, is **διειώχα**; of **τρίβω**, *rub*, is **τέτριφα**; of **πείθω**, *persuade*, **πέπικα**.

1.

Stems in **κ**, **γ**, **χ**.

a. The verb stem and the present stem are the same.

Most of these verbs, e.g. **διέκω**, *pursue*, **πλέκω**, *plait*, **ἄγω**, *lead*, etc., are more or less irreg., and so will appear later on in their proper places. **ἄρχω**, *begin*, *rule*, will serve as a model: **ἄρχω**, **ἄρξα**, **ἡρξα**, [**ἥρχα**], **ἡργματ**, *I have begun* (it seems not to mean *I have been ruled*). Pf. **ἥρχα** is “late,” i.e. not found in the Attic authors. Verbal, **ἄρκτεον**, *one must begin*, or *one must rule*. So, **δέχομαι**, *accept*, **receive**, **δέξομαι**, **δέξαμην**, **δέδεγματ**. — **φθέγγομαι**, *utter*, **φθέγγομαι**, **ἔφθεγξάμην**, **ἔφθεγματ** (oue γ dropped before μ, but **ἔφθεγξα**, **ἔφθεγκτα**, etc.). **ὁ φθέγγος**, *sound*; DIPHTHONG, *two sounds*.

b. Under this head come the verbs in **-ττω** or **-σσω**, such as **κηρύγττω**, *proclaim* (stem **κηρύκ-**), **πράττω**, *do* (stem **πράγ-**), **ταράττω**, *disturb* (stem **ταραχ-**), **φυλάττω**, *guard* (stem **φυλακ-**). Unless the verb has a 2nd pf. (as **πέπράγα**, from **πράττω**), or a 2nd aor. pass. (as **ἡλλάγην**, from **ἀλλάττω**, *exchange*), the forms will be alike, no matter whether the stem ends in **κ**, **γ**, or **χ**. Thus: **κηρύγττω**, **κηρύξω**, **ἐκήρυξα**, **κεκήρυχα**, **κεκήρυγματ**, **ἐκηρύχθην**. So, **πράττω**, **πράξω**, **ἐπράξα**, **πέπράχα** (and also 2nd pf. **πέπράγα**, intrans.), **πέπράγματ**, **ἐπράχθην**. Infinitives, **πράττειν**, **πράξειν**, **πράξαι**, **πεπράχέναι** (and γναι), **πεπράχθαι**, **πράχθηναι**. — **ταράττω** seems to have no pf. act. in Attic authors; its other forms are reg.; the aor. inf. **ταράξαι** shows that the penult is short.

Nearly all of these verbs likewise (see a above) have some claim to a place among the irreg. verbs.

2.

Stems in **π**, **β**, **φ**.

a. The verb stem and the present stem are the same.

τρίβω, *rub*, will show the euphonic changes, viz. **τρίψω**, **ἔτριψα**, **τέτριφα**, **τέτριμματ** (inf. **τετρίφθαι**), **ἔτριφθην**, though 2nd aor. **ἔτριβην** is much more commonly used than **ἔτριφθην**. In **πέμπω**, *send*, the pf. act. is irreg. in having ο for ε; other forms reg.; hence **πέμψω**, **ἔπεμψα**, **πέπομφα**, **πέπεμματ**, **ἔπεμφθην**. Notice that the pf. pass.

πέπεμματ, is entitled to three μ 's; one belongs to the ending $-ματ$; one is in the stem already (**πεμπ-**); and the π changes to μ before $-ματ$. But "two are company, and three is a crowd," so one μ is left out.

b. Many labial stems appear in the present in the form **-πτω**, from which, of course, the final letter of the stem cannot be known. But as the euphonic changes are the same, no matter whether the final letter is π , β , or ϕ , it is not necessary to know which of the three mutes we are dealing with, *provided* the verb is reg. Not one of these verbs, however, seems, in Attic Greek, at least, to be both reg. and *complete*; **ἀπτω**, *fasten, kindle*, and **καλύπτω**, *cover*, are reg., but lack the pf. act. [**καλύπτω** has a pf. act. in late writers]. The forms of **συνάπτω**, *fasten together*, are **συνάψω**, **συνήψα**, [**συνῆψα** would be the form], **συνήμματι** (**συνήψαι**, **συνήπται**, **συνῆψθον**, etc.), **συνῆψθην**. Aor. inf. act. **συνάψαι** (.. $\ddot{\alpha}$).

3. Stems in τ , δ , θ .

a. The verb stem and the present stem are the same.

Πείθω, *persuade* (**τινά**), **πείσω**, **ἔπεισα**, **πέπεικα**, **πέπεισματ**, **ἔπεισθην**. That is, the lingual mute is dropped before $-σω$, $-σα$, $-κα$, and changed to σ before $-ματ$ and $-θην$. So, **ψεύδοματ**, *lie, tell a falsehood*, **ψεύσματ**, **ἔψευσάμην**, **ἔψευσματ** (inf. **ἔψευσθαι**). The act. **ψεύσω** is rarely used, and pf. act. is lacking; aor. pass. **ἔψευσθην**, *I was deceived*. **ἔψευσματ** may be pass. or mid. in sense.

b. Under this head fall the numerous verbs in **-ζω**, most of which have a stem that ends in **ς**. The euphonic changes are of course the same as those of **πείθω**, and only this is to be carefully noted, that verbs in **-ζω** of more than two syllables have **-ιζω** in fut. act. and **-ιούματ** in fut. mid., because they take ϵ in place of σ , and then contract. These futures are called *Attic* futures, though they are not confined to this dialect.

NOTE. The α and ι of the endings **-άζω** and **-ίζω** is almost invariably *short*.

(1) Verbs in **-άζω**, **-είζω**, **-οίζω**.

ἀναγκάζω, *compel* (**τινὰ ποιεῖν τι**, *any one to do anything*), **ἀναγκάσω**, **ἡνάγκασα**, **ἡνάγκακα**, **ἡνάγκασματ**, **ἡνάγκασθην**. — **ἀνάγκη**, *necessity* (nom. pl. **ἀνάγκαι**). **ἀναγκαλος**, *necessary*.

ἀθροῖω, *assemble, collect*, ἀθροίσω, ἀθροίσα, ἀθροίσκα, ἀθροίσμα, ἀθροίσθην. This is not a verb in -ω, for the ι unites with ο to form one syllable. — ἀθρόος, ἀθρόα, ἀθρόον = *close together, as: πολλαὶ κῶμαι ἀθρόαι, many villages close together.*

ἀτιμάζω, *dishonor*. — βιάζομαι, *force, compel*, βιάσομαι, ἐβιασάμην (= ἡνάγκασσα), βεβίασμαι (= ἡνάγκακα or ἡνάγκασμαι, *I have compelled, or I have been compelled*). βία, *force, violence*; βίας, *forcible, violent* (βίας θάνατος, *a violent death*). ἐβιασθην is always pass.

γυμνάζω, *exercise, train*. γυμνός, *naked, stripped*. The Greek boys used to practice in the gymnasiums naked. γυμνάσιον, **GYMNASIUM**; γυμναστικός [GYMNASISTIC], *fond of (or skilled in) exercising*; γυμνώω, *strip, make bare*.

δανείζω, *to lend (on interest, ἐπὶ τόκῳ)*; mid. = *borrow*. δανείσαι, *then, = to lend*; δανείσασθαι = *to borrow*; while δανεισθῆναι may mean *to have been lent, or to have been borrowed*. δεδανείσθαι may have three meanings, *to have borrowed* (pf. of δανείζομαι) or *to have been lent* (pass. of δανείζω), or *to have been borrowed* (pass. of δανείζομαι). — δάνεισμα, *a loan*.

δικάζω, *judge, decide*; (pf. act. not classic). Mid. δικάζομαι, *go to law with (τινι)*. δίκη (pl. δίκαι), *a law-suit; a trial; a penalty resulting from a law-suit or trial*. δικαστής, *a juror*; ὁ ἀνδρες δικασταί, *Gentlemen of the jury*. δικαστήριον, *place of trial, court-house*. — δοκιμάζω, *approve (on trial or examination)*; ἀποδοκιμάζω, *reject*.

ἐξετάζω, *investigate, examine*, ἐξετασσα, -κα, -σμα, etc. ἀκριβῶς ταῦτ' ἐξετασθήσεται, *these matters shall be accurately investigated*. ἐξετασις, *examination, investigation*; as a military term, *a review (τῶν ἵππων, of the cavalry)*. — ἐτοιμάζω, *make ready*; in mid. *make ready for one's self*. ἐτοιμός, or ἐτοιμος, *ready*; ἐτοιμός εἰμι ἀλθεῖν, *I'm ready to go*.

ἡσυχάζω, *be quiet, at rest*, has only pres. imperf. fut. and aor. act. ησυχός (ορ. ησύχιος), *quiet*. ησυχά, *quiet, stillness*.

ὄνομάζω, *name*. ὄνομα, *a name*. ὄνομαστι, *by name*. ὄνομαστός, *renowned, famous*. ἀνώνυμος, -ον, *nameless, unrenowned, hence ANONYMOUS*. From συνώνυμος (*unattic*) comes **SYNONYMOUS**, *alike in meaning*. **EPONYMOUS** (from ἐπώνυμος) = *bestowing a name upon (τινι)*. At Athens the *Archon Eponymous* (ὁ ἄρχων ἐπώνυμος) was the one after whom the year was named, as a convenience in giving

dates. *Eponymous Heroes* were those who gave their names to guilds, localities, etc. *E.g.* Asklepios (Ἄσκληπιός, Lat. Aesculapius) was the Eponymous hero of the guild of physicians. **METONYMY** (*μετανυμία*, unattic), *change of name* (*μετά* in comp. frequently denotes *change*), *change of meaning*; a term in Rhetoric.

- **σκευάζω**, *fit out, equip*, lacks the pf. act. It is most frequent in comp. as **ἐπισκευάζω**, *repair, mend*. **ἐπισκευή**, *a repairing, mending*. Especially frequent are **παρασκευάζω**, *prepare*, or **παρασκευάζομαι**, *prepare for one's self*, and **παρασκευή**, *preparation, ἀπαράσκευος*, *unprepared*. **κατασκευάζω** also means *prepare*, but is not as common a word as the other. [Thuc. has **παρασκευάζω** about 164 times; **κατασκευάζω** 10 times: **παρασκευή** about 104 times; **κατασκευή** 13 times.] - **συσκευάζομαι** (mid. more usual than active), *put one's equipments or outfit together, i.e. pack up one's baggage, etc.*: **συνεσκευασμένος εἰς τὸ ἀπέγανον**, *packed up for departure*.

(2)

Verbs in -ίζω.

ἀγωνίζομαι, *engage in a struggle or contest* (**ἀγών**), **ἀγωνιζόμαται**, *ήγωνται σάμην, ήγώνται στρατηματην*. — **ἀγωνία**, **AGONY**, a struggle with pain, as it were. **ἀνταγωνίζομαι**, *contend against* (**τινί**); **ἀνταγωνιστής**, **ANTAGONIST**.

κομίζω, *carry, convey, κομιῶ, ἐκόμιστα, κεκόμικα, κεκόμισμα, ἐκομίσθην*. Mid. *get for one's self, get back, recover*: **κομίζομαι**, **κομισθάμαται**, **ἐκομισθάμην**, **κεκόμισμαται**. — **κομιδή**, *a bringing in, gathering* (**τοῦ καρποῦ**, *of the crop*), for which **συγκομιδή** is also used. — **διακομίζω** = *convey across, transfer*. **διακομιδή**, *a transfer* (**στρατιωτῶν**, *of troops*).

λογίζομαι, *calculate, compute, consider, reason, λογιοῦμαι, ἀλογισθάμην, λελόγισθαμαι* (as mid. or pass.), **ἀλογισθην**. — **ἐπιστασαι λογίζεσθαι**; *do you know how to count?* **ψήφοις λογίσασθαι**, *to compute with pebbles*. [Engl. *calculate* is from Lat. *calculus*, *pebble* = ή **ψῆφος**.] **ἀπὸ χειρὸς λόγισται**, *make an off-hand calculation*. **λογισμός, calculation**, etc. **τοῦ ἀληθοῦς λογισμοῦ τυγχάνειν** (**ἀμαρτάνειν**), *to hit (miss) the true computation*. **λογικός**, *having the faculty of reasoning*; ή **λογική** (sc. **τέχνη**), *the art of reasoning*, **LOGIC**.

νομίζω, *think, νομιῶ*, etc. Notice the three common aorists that mean *I thought*: **ἐνόμιστα**, **ήγησάμην**, **ψήθην**; **ήγόμαι** being D.M. and **οἶμαι** D.P.

όνειδις, *reproach* (τινί), ονειδιώ, ονειδιστα, ονειδικα (pf. pass. lacking; aor. pass. late). τὸ ονείδος, *reproach*. ἐπονειδιστος, ον, *bringing reproach upon, shameful*: ἐπονειδιστος εἰρήνη, *an ignominious peace*. [A compound adj.; hence the fem. has no separate form.]

σπλέχω, *arm*, lacks fut. and pf. act. (in Attic); but σπλισμα, σπλισμα, and σπλισθην are frequent. τὰ σπλά, *arms, weapons*. σπλίτης, *hoplite, heavy-armed soldier*. σπαλκος, ον, ορ ονοσπλος, ον, *unarmed*. πανοπλία, *full armor, PANOPLY*.

όργιζομαι, *be angry, enraged* (τινί), ὄργιομαι, ὄργισθην, ὄργισμαι. ὄργισθην = *I became enraged*. οὐκ ὄργιζεσθε, *you are not angry*. οὐκ ὄργιζεσθε; *are you not angry?* μη ὄργιζεσθε; *you are not angry, are you?* μη ὄργιζεσθε, *do not be angry*. μη ὄργισθητε, *do not become enraged*. — ὄργη, *anger, rage*.

ὁρίζω, *set a limit or bound, define, determine*, reg. in all three voices. ὁ δρός, ορ τὸ δριον, *boundary, limit* (Lat. *finis*). [Notice δρων, *of boundaries*; ὁρῶν, *of mountains*, from τὸ δρός; ὁρῶν, *seeing*, from ὁράω.] οἱ δμοιοι are *neighbors*, those whose *boundaries* are *together* (όμοιοι). ὁ ὁρίζων (κύκλος), *the bounding circle, the HORIZON*. ἀόριστος, ον, *unbounded*: ὁ ἀόριστος χρόνος (not Attic in this sense), *the unbounded tense, AORIST, the undefined tense of past time, as opposed to the imperfect, which has its limit (δρός) set by another and coincident action, as: I was writing, when you came in, ἔγραφον ὅτε εἰσῆλθες; — and as opposed to the pluperfect, which has its limit set by a subsequent action, as: he had written before I saw you, ἔγεγράφει πρίν με θεέν σε*. The aorist simply states the bare fact: ηλθον, εδον, ἐντκησα, νενι, νιδι, *vici*.

πορίζω, *provide, procure, reg. and complete in act., mid., and pass.*

τείχιζω, *build a wall, fortify with a wall*; reg. and complete in all three voices. τὸ τείχος, *wall, fortification* [ο τοίχος = *wall of a house*]. τείχισμα and τείχισις, *wall-building*. τείχισμα, *fortification*. ἀτείχιστος πόλις, *a city without walls*. ἀποτείχιζω, *wall off (a country or place)*; ἀποτείχισις, *a walling off*.

νβρίζω, νβριώ, etc., *insult, outrage*; also intrans., *act outrageously, in a ruffianly manner*. νβρισμαι, *I have been outrageously (insolently) treated*. νβρις, *insolence, insult, outrage*: also νβρισμα. — νβριστής, *russian, bully*. νβριστικός, *insolent, outrageous*.

φροντίζω, reg. in act. but pf. pass. and aor. pass. lacking in Attic; it means *think, meditate*: δλην τὴν νύκτα φροντίζων, by thinking the whole night. Also, *think of, take thought for, care for* (τινός): πότε νομίεις τοὺς θεούς σου φροντίζειν; when will you think that the gods care for you? φροντίς (φροντίδος), *thought, meditation; care, anxiety*: δσην ἀπών παρέσχες τῆμιν φροντίδα, how much anxiety you caused us by your absence! μεστόν ἔστι τὸ ζῆν φροντίδων, *life is full of cares*.

B.

LIQUID STEMS.

REM. 1. Very few liquid verbs have all their tenses, the perf. act. and perf. mid. (or pass.) being the ones most frequently lacking; and even when these tenses occur, they are so frequently irregular, that most of the verbs given below to illustrate the special formation of liquid verbs in the fut. and first aor. act. and mid., will appear in the catalogue of irregular verbs.

REM. 2. It must also be remembered that many verbs appear as liquid verbs in the pres. tense, without having the liquid stem in any tenses beyond pres. and impf. Such are, e.g. αἰσθάνομαι, *perceive*; ἀμαρτάνω, *miss, err*; βαίνω, *go*; δάκνω, *bite*; ἀλαύνω, *drive*; λαγχάνω, *obtain by lot*; λαμβάνω, *take*; λανθάνω, *escape notice*; μανθάνω, *learn*; πίνω, *drink*; τινθάνομαι, *enquire*; τυγχάνω, *hit, happen*; φθάνω, *anticipate*; all of which belong to the "Nasal Class" of verbs. This thins out the liquid verbs a good deal.

I. The following are the points to be observed in regard to the fut. and 1st aor. act. and mid. of stems ending in λ, μ, ν, or ρ, the four liquids.

1. The fut. act. and fut. mid. are formed by adding ε instead of σ, and they are then inflected precisely as the present of any contract verb in -εω inflects. Thus, fut. act. of μένω, *wait*, is μενῶ, μενεῖς, μενεῖ, μενεῖτον, μενεῖτον, μενούμεν, μενεῖτε, μενούστε. Opt. μενοῦμι, μενοῖς, μενοῖ (or μενοῖην, μενοῖης, μενοῖη), μενοῖτον, μενοῖτην, μενοῖμεν, μενοῖτε, μενοῖσεν. Inf. μενεῖν. Part. μενῶν, μενούστα, μενούν, μενούντος, μενούστης, etc.

So, of νέμω, *assign*, νεμῶ, and νεμοῦμαι are the futures. On stem ἀπολ- (ἀπόλλυμι), ἀπολῶ, *I shall destroy*, and ἀπολοῦμαι, *I shall perish*. On stem γαμ- (γαμῶ, *marry*), γαμῶ = *I shall marry* (said of

α man), and γαμούμαι = *I shall marry* (said of a woman). On stem τέμ- (*cut*, from τέμνω), fut. act. is τέμω. On stem καμ- (*labor*, from κάμνω) fut. mid. is καμούμαι.

2. If the present stem ends with λλ, the stem for the other tenses (fut. aor., etc.) ends with only one λ. Thus:

ἀγγέλλω, *announce*, ἀγγελώ. ἀλλομαί, *leap*, ἀλούμαι. βάλλω, *throw*, βαλώ. στέλλω, *send*, στελώ. σφάλλω, *trip*, *deceive*, σφαλώ.

3. If the stem of the present and impf. has α or ε before the liquid, the ε is dropped in forming the other tenses. Thus:

ἀποκτείνω, *kill*, ἀποκτενώ. διαφθείρω, *corrupt*, διαφθερώ. καθαίρω, *purify*, καθάρω. περάνω, *accomplish*, περάνω. σημαίνω, *signal*, σημάνω. σπείρω, *sow (seed)*, σπερώ. τείνω, *stretch*, τενώ. οὐφαίνω, *weave*, οὐφάνω. φαίνω, *show*, φαγώ. φαίνομαί, *appear*, φανούμαι.

4. If the stem of the pres. and impf. has ι or υ before the liquid, the ι or υ is *long* in these two tenses, but *short* in the future. E.g.

ἀμύνω, *defend* (τινί), ήμινον, ἀμύνω. ἀμύνομαί, *defend one's self* (τινά, *against some one*), ήμινόμην, ἀμύνομαί. ἀποκρίνομαί, *answer*, *reply*, ἀποκρίνομαί. κρίνω, *judge*, κρίνω. ὁδύρομαί, *lament*, ὁδύρομαί.

5. The first aor. act. and mid. of liquid verbs is made by taking the *short* stem as seen in the future, lengthening it (α to η; but after ε, ι, or ρ to ά; ε to ο; ι and υ to ί and υ), and adding -α and -άμην, *without* the σ that in other verbs precedes -α and -άμην. The aorists of the verbs given above will thus be:

ἀγγέλλω	ἡγγειλα.	νέμομαί	ἐνειμάμην.
ἀλλομαί	ἡλάμην.	ὁδύρομαί	ῳδύραμην.
ἀμύνω	ἡμύνα.	περάνω	ἐπέρανα.
ἀμύνομαί	ἡμύνάμην.	σημαίνω	ἐσήμηνα.
ἀποκρίνομαί	ἀπέκρινάμην.	σπείρω	ἐσπειρα.
ἀποκτείνω	ἀπέκτεινα.	στέλλω	ἐστειλα.
γαμ-	ἐγημα, ἐγημάμην.	σφάλλω	ἐσφηλα.
διαφθείρω	διέφθειρα.	τείνω	ἐτεινα.
καθαίρω	ἐκαθήρα.	οὐφαίνω	οὐφηνα.
μίνω	ἐμεινα.	φαίνω	ἐφηνα.
τίμω	ἐνειμα.	φαίνομαί	ἐφηνάμην (in comp.).

REM. The stems ἀπολ-, βαλ-, καμ-, and τεμ- do not form *first* aorists, and so were not included above.

II. Perfect Active and Perfect Middle or Passive of Liquid Verbs.

1. In a very few verbs these tenses are regular, as in ἀγγέλλω, ἀγγελκα, ἀγγελμα. αἴρω, *raise*, ἄρω, ἄρα, ἄρκα, ἄρμα, ἄρθην.

2. If the stem ends in ν, this becomes γ before κ, as ἀποτέφαγκα from ἀποφαίνω. But this is, perhaps, the sole instance of such a perf. in Attic Greek. Other such perfects occur in later Greek.

3. Before -μα ν usually becomes σ, as in πέφασμα from φαίνω; λελύμασμα from λύμανομαι, *misuse*. One verb in Attic Greek changes this ν to μ before -μα, ὁξύνω, *sharpen*, παράξυμμα, *I have been irritated, exasperated*. [παροξυσμός, *exasperation*; hence PAROXYSM.]

4. Usually the Greeks avoided the perfects in -κα and -μα from liquid verbs. They had various ways of dodging these formations.

a. The most effectual (and a very common) way was—not to have these tenses at all.

b. Another way was to change the liquid stem to a vowel stem, which was done:

a. By adding ε to the liquid stem, and lengthening it to η (according to rule); βούλομαι, *I wish*, for instance, forms only pres. and impf. on stem βουλ-; the stem βουλ- gives βουλήσομαι, ἔβουλήθην (*I wished*, D.P.), and βεβούλημα. So, μένω, *wait*, has pf. μεμένηκα. νέμω, *assign*, has νενέμηκα.

b. By shifting the letters (*Metathesis*). βάλλω, *throw*, has fut. stem βαλ-; but βέβληκα, βέβλημα, and ἔβλήθην are on stem βλα-. So θαν-, *die* (*θνήσκω*), has fut. mid. -θανοῦμαι, *I shall die*; but pf. act. τέθνηκα, *I am dead*, on stem θνα-.

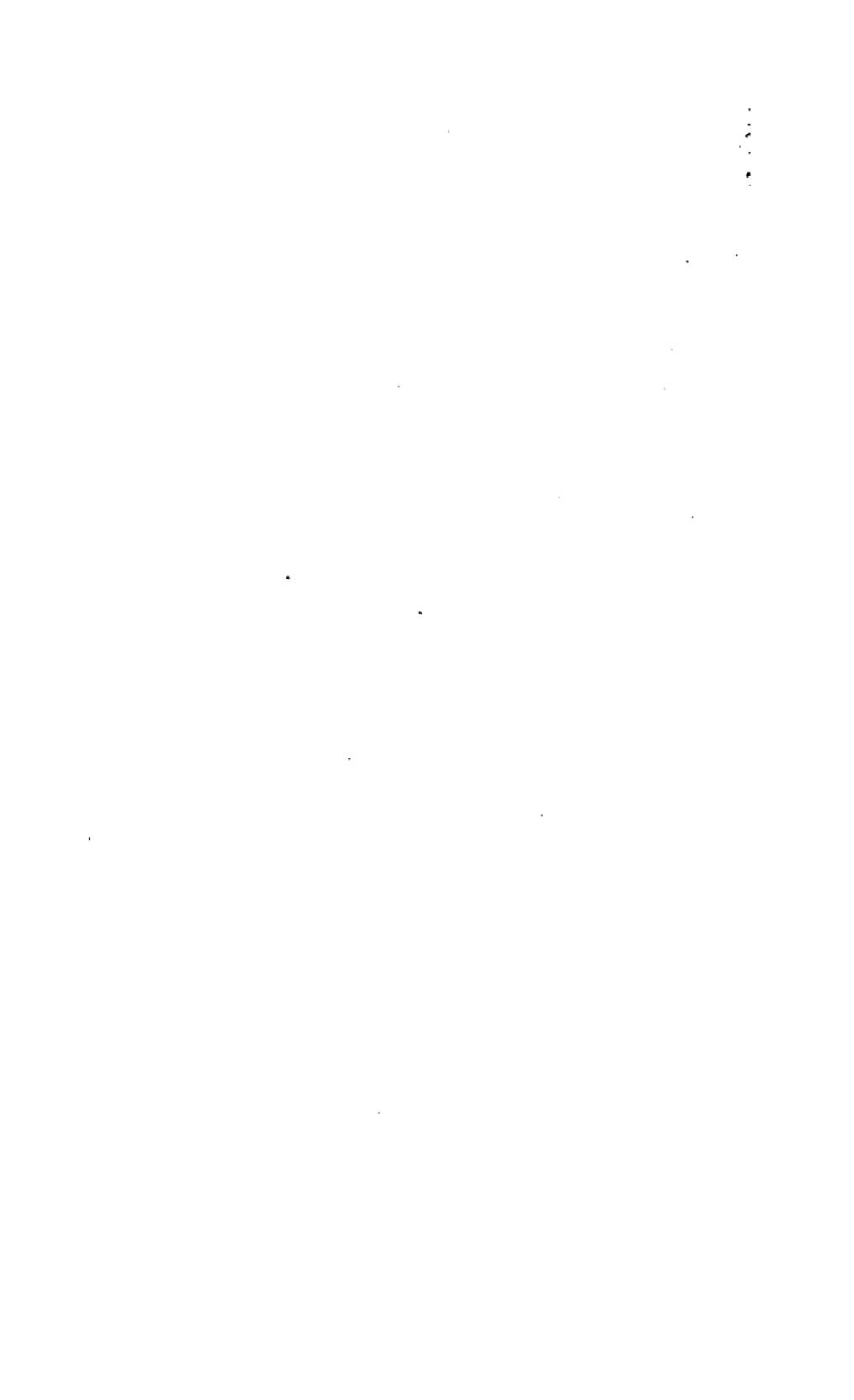
γ. By dropping the liquid altogether. κρίνω, *judge*, κρίνω, ἔκρινα, κέκρικα. τείνω, *stretch*, τενώ, ἔτεινα, pf. τέτακα, τέταμα, with ν dropped and ε changed to α.

δ. ἀπόλλυμ, *destroy, lose*, fut. ἀπολλά, has pf. ἀπολάλεκα, with ε inserted, but not lengthened. δμνῦμ, *swear*, fut. ὁμοῦμαι, has pf. ὁμάρικα, with ο inserted, but not lengthened.

c. The use of the 2nd pf. helped out in a few cases, as this avoided the κ formation. ἀποκτείνω, *kill*, ἀπέκτονα, *I have killed*. φαίνω has πέφαγκα as a trans. pf. = *I have shown*, and πέφηνα, intrans. = *I have appeared*. So too, γέγονα, *I have been*, as one of the perfects

of γίγνομαι, *become*, the other one being γεγένημαι, the stem γε- being lengthened to γενε-.

All these points considered, the student will perhaps not be surprised to learn that in Attic prose there are only five liquid verbs that have all of the principal parts, that is, *on the liquid stem*. These are ἀγγέλλω, *announce*; αἴρω, *raise*; στέλλω, *send*; φαίνω, *show*; φθείρω, *corrupt*; and each one of these has some claim to a place among the irregular verbs!



PART II.

IRREGULAR VERBS.



PART II.

IRREGULAR VERBS.

PRELIMINARY REMARKS.

I. AS TO THE VERBS THEMSELVES.

1. The "Principal Parts" are printed in the spaced type, as: **βούλομαι**, **βουλήσομαι**, **έβουληθην**, **βεβούλημαι**. Sometimes other forms appear in this type.

2. Forms in the smallest type are unattic, or merely poetical, or doubtful, or suspicious, or something of the sort.

3. A form with a hyphen before it, as **-ῆχα** from **ἄγω**, means that it is used only in composition with a preposition, as **συνῆχα**. Of course it is not expected that such details are to be remembered; but it is important and convenient to have them for reference.

4. As the imperfect belongs to the present system, it is usually to be taken for granted, when the present is given. In the same way, the pluperfect is to be understood from the perfect; and the future passive from the aorist passive. Thus, from **έγραφην**, *I was indicted*, we infer that **γραφήσομαι** is the way to say *I shall be indicted*.

5. But if a verb is deponent, the future is nearly always in the middle, even if the aorist is in the passive. *E.g. βουλήσομαι*, *I shall wish*, and **δύνησομαι**, *I shall be able*, are the futures of **βούλομαι** and **δύναμαι**, while the aorists are **έβουληθην** and **έδυνηθην**.

6. It may be remarked, too, that in a great many verbs the fut. mid. has a passive sense, as **έλθομαι**, *I shall be allowed*, from **έλω**; **άδικήσομαι**, *I shall be unjustly treated*, from **άδικέω**. But as this is not an irregularity in *form*, such verbs are not usually included among the irregular verbs, unless something else gives them a claim to a place in this list.

7. If a verb has the 2nd aor. act., it will also have 2nd aor. mid., and then the pass. will have the 1st aor. On the other hand, if the pass. has the 2nd aor., the act. and mid. will have the 1st aor. *E.g.* if we know that **ἥγαγον** is the aorist of **ἄγω** in use in the active, we may be morally certain that **ἥγαγόμην** will be the aor. in the mid., and that the pass. will have the 1st aor. **ἥχθην**. So, **ἥνον**, **ἥύρομην**, but **ἥύρεθην**; whereas **ἥλλάγην**, 2nd aor. pass. of **ἅλλάστω**, is a guarantee that the act. and mid. will have 1st aor. Exceptions are rare: **ἀπόλλυμι**, *destroy*, or *lose*, has **ἀπώλεστα**, *I destroyed*, or *I lost*; but **ἀπώλόμην**, *I perished*. **ὄνινημι**, *benefit*, has **ἀνηστα**, but 2nd aor. mid. **ἀνήμην**. **τρέπω**, *turn*, has all six aorists, five of them being found in Attic prose. Some verbs have two aorists in the act. and only one in the mid., as: **ἴστησα** and **ἴστην**, **ἴστησάμην**, from **ἴστημι**: -**έδυσα** and **έδυν**, -**έδυσάμην**, from **δύω**. The verb **φύω**, *grow*, has **ἔφυσα** and **ἔφυν**, with a rare 2nd aor. pass. **ἔφύην**.

II. AS TO THE RELATED WORDS, OR *Derivatives*.

1. Substantives ending in **-της** are given without the article. If they denote an agent, they are masc. and hence of 1st decl., as **ἀκροάτης**, *auditor*; **ἴπιβάτης**, *marine*; **κριτής**, *judge*. If they express a quality, they are fem. and hence of 3rd decl., as **αὐστηρότης**, *dryness, roughness*; **παχύτης**, *thickness*.

2. The numerous class of substantives in **-μα** are all neut. and hence of 3rd decl., as **πράγμα**, *thing, i.e. something done*. Only one substantive of 1st decl. ends in **-μα**, **τόλμα**, *boldness*.

3. Substantives ending in **-ος** may belong to the 2nd or 3rd decl. If to the latter, they are all neut. and therefore all have recessive accent. Hence in such words as **μισθός**, *hire, wages*; **ἰωγράφος**, *painter*, the accent alone is sufficient to prove that they are of 2nd decl.; for if they were not, the accent would be on **ι** in the first word, and on **ω** in the other one. When the gender of a word in **-ος** is not given, it is to be understood to be masc.

4. Substantives in **-ις** are understood to be like **πόλις**, unless the gen. case is added, as **φροντίς**, **-ίδος**, *care*. All words like **πόλις** have recessive accent, and, with rare exceptions, they are all feminine. **οἱ μάντις**, *soothsayer*, is the main exception in prose.

5. Of adjectives in **-ος**, the fem. and neut. are usually omitted, it being taken for granted that they will have the endings **η**, **ον**, or **α**, **ον**, according to rule. When the ending **ον** is added, as **ἄλογος**, **ον**, *unreasonable*, it means that the masc. and fem. are alike, as is regularly the case in compound adjectives.

6. Adjectives in *-ης* do not have the neut. *-ης* added. Those in *-ης* (i.e. barytones) have the neut. added, to show the accent.

III. QUANTITY. When *α*, *ι*, and *υ* are short by nature, they are unmarked; but occasionally they have the short quantity indicated (*ᾳ*, *ι*, *ῳ*), either to call attention to some change in the quantity, as in *ἔτριψα*, *τέτριψα*, *τέτριμψα*, *ἔτριψθην*, *ἔτριψθην*, — or for some other reason. The long mark is not given when the accent shows the quantity, as in *όπλιτας*, where the acute over the long iota shows that alpha is long, as clearly as the accent in *όπλιται* shows that iota is long. In some cases of varying or disputed quantity, it is stated that authorities differ. In some other cases nothing is said about it, and the vowel is assigned the quantity it seemed best entitled to.

IV. ABBREVIATIONS. These are rarely used, except when it is thought that they will be instantly understood. “A.p.” stands for *Attic prose*. “L. and S.” is for *Liddell and Scott*. “Cf.” is the Latin imperative *cōfēr*, i.e. *bring together, compare*. “Ex.” = *example*; “Exx.” = *examples*. “Exc.” = *except*, etc.

V. For convenience the 18 Prepositions with which verbs may be compounded are given here. They are: ἀμφί, ἀνά, ἀντί, ἀπό. διά. εἰς (ἐσ), ἐν, ἐξ (ἐκ), ἐπi. κατά. μετά. παρά, περί, πρό, πρός. σύν (ξύν). ὑπέρ. ὑπό. The so-called “improper” prepositions cannot be compounded with verbs.

Ἄγαμαι, *admire, wonder at, impf.* ήγάμην, *aor.* ήγάσθην. D.P. No other tenses in A.p., except ἀγάσατο once in Dem. for the usual ἀγασθεῖη.

a. The pres. and impf. are inflected like *ἰσταμαι* and *ἰστάμην*.
 b. The person or thing admired may be in gen. or accus. ἀγασθέντες τῆς τούτων σοφίας (or τὴν σοφίαν), *having admired these men's wisdom.* c. The more common prose word for *wonder, wonder at, admire*, is *θαυμάζω*, reg., except that *θαυμάσομαι* is used instead of fut. act.

d. ἀγαστός and *θαυμαστός* (or *θαυμάσιος*) = *admirable. θαυμαστός* is more usual than *ἀγαστός*, and also means *wonderful, marvellous, strange*: οὐδὲν θαυμαστὸν πεποιήκαμεν, *we have done nothing wonderful.*

ἀνδριὰς θαυμάσιος τὸ κάλλος, a statue of wonderful beauty. θαῦμα, *and wonder, marvel*: θαῦμα ίδειν, ἀκοῦσαι, a marvel to behold, to hear. From θαυματο- and ἔργο-, *do* (ἔργαζομαι), comes THAUMATURGY (θαυματουργία = θαυματοποιία), *wonder-working, performing juggler's tricks*. θαυματοποιός, *a conjurer*.

"Αγγέλλω, *announce, ἀγγελῶ, ἔγγειλα, ἔγγειλκα, ἔγγειλμα, ἔγγειλθην*. Perfectly reg. [A 2nd aor. pass. ἔγγειλην found in Attic inscriptions and in late authors, and a few suspicious forms in -ον and -όμην preceded by only one λ, which would make them 2nd aorists, are the things that give ἀγγέλλω a place among irreg. verbs.]

a. The mid. occurs in the comp. ἐπαγγέλλομαι, *agree, engage*, but only in pres. impf. and aor. (ἐπηγγείλαμην). ἐπηγγείλατο τεθνάναι, *he agreed to die* (if he did not fulfil his promise). ἐπάγγειλμα, *a promise, agreement*. [ὑπισχνοῦμαι is the ordinary word for *to promise*, and ὑπόσχεσις for *a promise*.]

b. ἀγγελος, *messenger, ANGEL*. ἀγγελά or ἀγγελμα, *announcement, message, tidings*. Εὐαγγέλιον (in A.p. in pl. εὐαγγέλια), *good news, glad tidings, EVANGEL*. εὐαγγελιστής, in the N.T. = EVANGELIST, *a bringer of good news*. εὐαγγελίζομαι, *bring good news* (τινί).

c. ἀπαγγέλλω, *go OFF with a message, bring back word*. εἰσαγγέλλω, *go INTO a place with a message*. ἔξαγγέλλω, *come OUT OF a place with a message*; all three in the general sense of *announce, report*. παραγγέλλω, *send word ALONG the lines; order, command* (τινί): τὰ παραγγελόμενα, *the orders, commands*, = pl. of παραγγελά or παράγγελμα, *order, command*; παράγγελσις, *the giving the command*.

"Αγνῦμι, *break*. See κατάγνυμι. 'Αγορέω. See stem εἰπ-, c: and λέγω (*say*), C, 2, 4, 6, 7, 8, and 9. Also p. 133, Rem. 1 and 2.

"Αγω, *lead, ἄξω, ἔγαγον, -ῆχα, ἔγμαι, ἔχθην*. 2nd aor. mid. ἔγαγόμην. Fut. mid. ἄξομαι sometimes = ἄχθησομαι. [First aor. act. is very rare.] Verbal ἀκτέος.

A. a. ἄγω means *lead, bring*. As opposed to φέρω, ἄγω is most commonly used of things that have life and can be *led*; φέρω of inanimate things that must be *carried*. The phrase ἄγω καὶ φέρω, *plunder*, means to strip a country of all that can be *led away* (slaves, prisoners, cattle), or *brought away* (money, furniture, etc.). See φέρω, B, c.

b. The mid. **ἀγομαι** = *lead a wife home*, hence, *marry*; and **γυναικα**, *wife*, may be expressed or understood. **ἐπειδὴ ἔδοξε μοι γῆμαι καὶ γυναικα τὴν τίγαγόμην εἰς τὴν οἰκίαν**, *after I had resolved to marry and had brought a wife into my home*.

c. **ἀγωγή**, *a leading, bringing*. **ἀγορά**, *AGORA, market-place, place of assembly*. Most of the compounds of **ἀγω** have **-αγωγή**; as **ἀπαγωγή**, *a leading off*, etc.

B.

COMPOUNDS.

These are numerous, and often they are intrans., as our word is, *in lead on!* **ἀπάγω**, *lead off or away*. **εἰσάγω**, *lead into, bring into, import*. **ἐξάγω**, *lead or bring out, export*. **προάγω**, *lead forward*. **προσάγω**, *lead towards*. **συνάγω**, *bring together*. Notice special meanings in :

1. **ἀνάγω**, *lead up* (**τοὺς πελταστὰς πρὸς τὸ ὅρος ἀνήγαγον**, *they led the peltasts up towards the mountain*), has a special nautical meaning in the *middle* (rarely in the aor.), *put to sea, set sail*, used of men or ships. The aor. is either **ἀνηγαγόμην**, or, in same sense (and so D.P.) **ἀνήχθην**. As we speak of "the *high seas*," **ἀνά** is not unnaturally used of going to the *high seas* from the land: **παρασκευάζεσθε ὡς αὔριον ἀναξόμενοι**, *prepare to set sail to-morrow*. **πυθόμενος ὅτι αἱ νῆσοι ἀνηγμέναι εἰλεν**, *learning that the ships had put to sea*. **εὐθὺς ἀνήχθησαν**, *they set sail immediately*. **τὴν ἀναγωγὴν κωλύειν**, *to prevent his putting to sea*.

2. **διάγω**, *lead across*, usually means *pass or spend*, as **χρόνον, time**; **ἡμέραν**, *a day*; **μῆνα**, *a month*; **τὸ γῆρας**, *one's old age*, etc.

3. **ἐπάγω**, *bring on* (**νόσους καὶ γῆρας ἐπάγειν**, *to bring on diseases and old age*) is often used in the mid. of *inviting* or *bringing in* people as allies, helpers, etc. In this sense **ἐπήχθην** is *pass. in sense, passive to the aor. ἐπηγαγόμην* **τοὺς Ἀθηναίους ἐπηγάγοντο**, *οἱ δὲ ἥλθον*, *they summoned the Athenians to their aid, and they came*. **οἱ βάρβαροι ἐπήχθησαν**, *the barbarians were called in to help*. See **ἐπικαλέω**, b, under **καλέω**.

4. **κατάγω**, *lead down* (**ἐκ τῶν ὄρῶν εἰς τὸ πεδίον**, *from the mountains into the plain*), denotes, specially (ἀ), *coming towards the coast*, either from the interior, or from the *high seas*; hence, just as **ἐκ**

τοῦ λιμένος ἀνάγεσθαι (ἀναγαγέσθαι, ορ ἀναχθῆναι) = *to sail out from the harbor*, so εἰς τὸν λιμένα κατάγεσθαι (καταγαγέσθαι, ορ καταχθῆναι, D.P.) = *to sail down into the harbor*. (b) κατάγω also means *bring back, restore*, in speaking of exiles; κατέρχομαι = *return*; οἱ φυγάδες κατήλθον, *the exiles returned*.

5. παράγω, *lead along*, often = *mislead*, i.e. lead aside from the right course. μὴ παράγεσθε (ορ παραχθῆτε) κενοῖς λόγοις, *do not be led aside by empty words*.

6. ὑπάγω, lit. *lead under*, seems not to have this meaning in A.p. except in the sense of *bring under* (we should say *before*) a judge, i.e. *impeach*: ὑπάγομεν τοῦτον ὡς ἐπιβουλεύοντα τῇ πόλει, *we impeach this man as plotting against the state*.

C. *Derivatives*. From δημαγωγός, *a leader of the people*, we get DEMAGOGUE. It did not always have a bad sense in Greek; for Isokrates, a great admirer of Perikles, calls him a δημαγωγός. PEDAGOGUE is from παιδαγωγός, a trusty slave whose business it was to take children to school and bring them back again. SYNAGOGUE, *a place of assembly*, συναγωγή, which does not have this meaning in Attic, of course.

Ἄιδω (ᾔδω), *sing*, φέσομαι, ὥστα, ὥσθην. [Fut. act. doubtful or very rare in Attic. Pf. pass. occurs in late Greek.] The word is contracted from δεῖδω, Homeric. φάσιν Ὄλην πρῶτον φάσαι τὸ ἔξαμετρον, *they say that Olen was the first man that sung the HEXAMETER*. ὥδε καὶ ἡνάγκαζεν ἡμᾶς ἀκροάσθαι, *she kept on singing, and compelled us to listen*. b. *To crow* is another meaning: φαινόμεθά μοι ἀλεκτρύνοντος δίκτην, πρὶν νενίκηκένα, φάσειν, *it appears to me that we, cock-fashion, are crowing before we have gained the victory*. ὥσθη = *was sung*. ὥσθη = *was pleased* (ἥδομαι, am pleased).

b. [δοιδή, poet., gives] φδή, *song*, ODE. [δοιδός, poet., gives] φδός, *bard, minstrel*. ή ἀηδών (-δόνος), *songstress, nightingale*. φσμα, *song*; φσμα καλῶς φσθέν, *a song well sung*.

B. COMEDY is in Gr. κωμῳδία, either *village-song* (κάμη, *village*), or *festival-song* (δ κῶμος, *festival, revel*). TRAGEDY is from τραγῳδία, *goat-song* (δ τράγος, *goat*), because the goat was sacred to Dionysos (Bacchus), the god of wine, and the Attic Tragedy

was developed from songs sung at festivals in honor of Dionysos, and these songs were sung around an altar on which a goat was sacrificed. The idea of gloom and horror contained in the word Tragedy arose from the kind of subjects chosen by the tragedians. **EPODE** is from ἐπερθός, *after-song*, i.e. a song following upon (ἐπει) others. In another meaning it denoted a kind of versification invented by the Greek poet Archilochos, and imitated by Horace in his *Epodes*. **PARODY** is from παρῳδία (unattic), a song that must be placed *beside* (παρά) another for its proper understanding; a burlesque imitation. **PALINODE**, a song that *takes back* (πάλιν) some former utterance, a recantation. From προσῳδία, which in Greek applied to *accents* (τόνοι), *breathings* (πνεύματα), *quantity* (χρόνος), etc., comes **PROSODY**, which in grammar includes these things, but is more specially applied to the laws of versification. **THRENODY**, a *dirge, lament*, is from θρηνέω, *mourn, lament*, which is mainly a poetic verb, exc. in pres. tense. In poetry θρηνήσω and θρηνήσα also occur. ὁ θρήνος = *dirge, funeral song*, and θρηνῳδία = *a song of lamentation*.

Αἰδέομαι, *respect, reverence, stand in awe of* (τινά), **αἰδέσσομαι**, **γῆδέσθην** (D.P.). [Other tenses rare. Aor. mid. γῆδεσμην occurs in Dem. in the sense of *pardon*. Pf. pass. part. γῆδεσμένος is quoted once from Dem. = *reconciled*.] οὐτε τοὺς θεοὺς δείσας οὐτε Κύρου τὸν τεθνηκότα αἰδεσθεὶς, *neither fearing the gods nor feeling any respect for the dead Cyrus*. **αἰσχύνομαι** has this same meaning.

b. η αἰδώς (αἰδοῦς, αἰδος, αἰδᾶ), *respect, reverence, awe*; αἰδῶ δαυτοῦ ἐνεποίησε, *he created (in others) a respect for himself*. αἰδήμων, αἰδημόν, *respectful, modest*, opposed to θρασύς, *bold, impudent*. ἀναδῆς, *shameless, impudent*. ἀναδεῖα (or -δεῖα), *shamelessness, impudence*: εἰς τοῦθ' ἤκει ἀναδεῖας ἀστ' ἐτόλμα λέγειν, *he got to this pitch of impudence, that he had the face to say, etc.*

Αἰνέω, *praise*, is used chiefly in two compounds.

a. ἐπαινέω, *praise, épanéσσομαι* (more freq. than ἐπαινέσω), ἐπγίνεστα, ἐπγίνεκα, ἐπγίνημαι, ἐπγνέθην; thus pf. pass. alone is reg. (plup. pass. of course is ἐπγνήμην, following perf.). **κατέπλευστα** ὡς ἐπαινεθησόμενος ὑπὸ τῶν ἐνθάδε, *I sailed home* (**κατά** used of the return of an exile; see **κατάγω**), *expecting to be praised by the*

people here. ὁ ἔπαινος, *praise*; ἔπαινέτης, *panegyrist*; ἀξέπαινος, *ov.*, *praiseworthy*.

b. παραινέω, *advise, exhort* (τινί, = συμβουλεύω), παραινέσω (fut. mid. rare), παρήνεσα, παρήνεκα, παρήνημα, παρηνέθην. Both verbs have the same irregularity as regards ε, but differ in the voice of the fut. tense. ἔτερον παραινέσω σοι, *I will give you another piece of advice.* παραινεσίς = *advice, exhortation, = συμβουλιά or συμβουλή.* Adviser is σύμβουλος.

Αἰρέω, *take, catch, capture, aiphēσω, εἰλον, ἔρηκα.* Mid. αἰρούματι, *choose, aiphēσοματι, εἰλόμην, ἔρηματι.* Pass. αἰρούματι, *be chosen, aiphēθησοματι, ἔρέθην, ἔρηματι.*

Thus, four tenses, αἰρούματι, ἔρούμην, ἔρηματι, and ἔρημην, as they may be mid. or pass., may mean *choose*, or *be chosen*. For a pass. to the active meaning use ἀλίσκοματι, or the pass. of λαμβάνω.

οἱ ἐλόντες = *those who captured.*

οἱ ἐλόμενοι = *those who chose.*

οἱ αἰρεθέντες = *those who were chosen.*

οἱ ἐλόντες = *those who were captured.*

οἱ ἔρημένοι = *those who have chosen, or
= those who have been chosen.*

Synopses of aor. act. and aor. mid.: εἰλον, ἔλω, ἔλοιμι, ἔλε, ἔλεν, ἔλάν, ἔλοντα, ἔλσν; ἔλόντος, ἔλούσης, etc. — εἰλόμην, ἔλωματι, ἔλοιμην, ἔλον, ἔλέσθαι, ἔλόμενος, η, ον.

NOTE.—Occasionally the mid. = *take*, as: ὥπνον τε καὶ στόν αἰρεσθαι, *to take sleep and food*, Thuc. 2, 75. So: ὥπνον ἔρούντο Th. 3, 49. στόν τρόπον, Th. 4, 26. In Anab. 5, 4, 26 Xen. has ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, *in the place previously captured*, where αἰρεθέντι is used inst. of the far more common ἀλόντι. In Soph. Antig. 493, ἔρηθσθαι = *to have been captured* (= τήλωκέναι). But these seem to be very rare exceptions to the usual meanings assigned above.

b. βασιλεὺς αἱρεῖται ἵνα οἱ ἐλόμενοι εὖ πράττωσι, *a king is chosen, that those who elected him may be prosperous.* αἱρεῖσθε ἄρχοντας, καὶ ἐλόμενοι ἥκετε, καὶ τοὺς αἰρεθέντας ἄγετε, *choose commanders, and after you have elected them, come back and bring the ones chosen.* μὴ δη, if act., = *let him not capture* = μὴ αἱρεῖται (μή with pres. imperat. or aor. subj.): if mid., it means, *do not choose* = μὴ αἱροῦ. ἔλοι, *may he capture!* (a wish). ἔλοι ἄν, *he may capture*

(“potential” opt.). ἔλοισθε τὰ βέλτιστα, *may you choose the best things!*

c. In Attic law αἰρέω meant *convict*: Κλέωνα δέρων καὶ κλοπῆς ἐλόντες, *having convicted Kleon of bribery (= gifts) and theft*. In this sense then, οἱ ἐλόντες (or οἱ τηρηκότες) = *those who have gained their suit*; and οἱ ἀλόντες (or οἱ τηλωκότες) = *those who have been convicted, who have lost their suit*. See ἀλισκομαι, c, and φεύγω, c.

d. The verbal adj. αἰρετός may get its meaning from αἰρέω or αἱροῦμαι, as: τὸ φιλοσοφίᾳ αἰρετόν, *that which may be grasped (comprehended) by philosophical study*. ἀρ' οὖν αἰρετὸς τιμέν βίος ὁ τοιοῦτος; *Is such a life, then, one to be chosen by us?* τῶν ἀνδρῶν τοῖς καλοῖς κάγαθοῖς αἰρετώτερόν ἐστι καλῶς ἀποθανεῖν ή ξῆν αἰσχρῶς, *for good and noble men it is more preferable (lit. a thing more to be chosen) to die nobly than to live basely*.

e. The verbal αἰρετός, -τέα, -τέον, likewise has either meaning, *take* or *choose*: τὸ χωρίον αἰρετέον ἐστίν, *we must capture the place*, and perhaps it means, *the place must be captured* (= δεῖ τὸ χωρίον ἀλισκεσθαι or ἀλῶναι). ἔδοξε τὸν ἀμείνονα βίον παντὶ πάντως αἰρετέον εἶναι, may mean, *it was determined that every one should by all means CHOOSE the better life* (if we take αἰρετέον as neut., and βίον as its object); or, *it was determined that the better life should by all means BE CHOSEN by every one* (if we take αἰρετέον as masc. and βίον as subject of εἶναι).

f. αἱρεσίς = *capture* (= ἀλωσίς), or *choice*, the latter meaning being far the more frequent; ἔδισον αὐτοῖς αἱρεσιν, *he offered them the choice*. From αἱρεσίς comes *HERESY*; and from αἱρετικός (un-attic), *disposed to choose*, comes *HERETIC*. That is, people were called *Heretics* because they *chose for themselves* in matters of faith, instead of allowing others to choose for them.

B.

COMPOUNDS.

Notice carefully that in the *compounds* the pass. is regularly and naturally the pass. of the active meaning. It is only for the *simple verb* that the pass. is limited (usually) to being the pass. of the *middle meaning*.

1. ἀναιρέω (also ἀναιροῦμαι), *take up, pick up*: τῶν τεθνεάτων τὰ ὄστα ἀνελόντες, *having taken up the bones of the dead*. λιθούς

ἀναιρεῖσθαι (ἀνελέσθαι), *to pick up stones.* The mid. is esp. used of *taking up dead bodies* for burial: τοὺς ἔαυτῶν ἀνελόμενοι νεκρούς, *having taken up the corpses of their own men.* b. Used of oracles or gods ἀναιρέω = *reply*: ὁ θεὸς αὐτοῖς ἀνείλε παραδοῦναι τὴν πόλιν, *the god replied to them that they must surrender the city.* [The rendering *must* represents the imperative of the direct reply, which was, παράδοτε τὴν πόλιν, *surrender* (or, *you must surrender the city.*] So, in pass. ἀνηρημένον εύρηστε ὅμοιως ἐκ Δελφῶν καὶ ἐκ Δωδώνης, *you will discover that replies have been given alike from Delphi and from Dodona.* c. ἀναιρέω also means *take up and take away, annul, destroy*: δσαι ὀλιγαρχίαι ἀνήρηνται ὑπὸ δῆμων, *how many oligarchies have been destroyed by democracies (= καταλέλυνται).* οἱ τύραννοι ἀνηρίθησαν (ἀνήρηνται), *the tyrants were (have been) destroyed (killed).*

d. The subst. ἀναιρεσις corresponds to the meanings a and c (it is not used of a reply given by oracles): η ἀναιρεσις καὶ θέσις σπλαν, *the taking up and laying down of arms.* η Πλαταιέων ἀναιρεσις, *the destruction of the Plataeans.* ἀναιρεσις νεκρῶν, *a taking up of dead bodies, etc.*

2. ἀφαιρέω, more commonly ἀφαιροῦμαι, *take away*, usually with two accusatives (τινά τι), *take away anything from anybody.* In the passive, the *person* becomes the subject, according to the usual Gr. construction. ἐπειδὰν ταύτην τὴν τιμὴν ἀφαιρεθῆ, τιν' ἔχει λοιπήν; *after he has been deprived of this honor, what one has he remaining?*

b. ἀφαιρεσις, *deprivation.* In Grammar, APHAERESIS denotes the taking away of the first letter of a word, as: πανταχοῦ ὅστι χρήσιμον, *it is everywhere useful.*

3. διαιρέω, *take apart* (a frequent meaning of διά in composition), *take to pieces, divide*; hence, *distinguish*, i.e. *take ideas apart.* E.g. διελόντες τὴν ὁροφήν, *having taken the roof to pieces, having broken it up.* τὰ μακρὰ τείχη διηρήτο, *a breach had been made in the long walls* (lit. *the long walls had been taken apart*). τὸ διηρημένον, *the breach, the gap, lit. that which has been taken apart.* διαιρεθῆναι ὑπερ συνετέθη, *to be taken apart just (περ) in the way in which it was put together.* ταῦτα ἔξελόντες τὰ λοιπὰ διηροῦντο, *they took out these things and proceeded to divide among themselves what was left.* [The mid. voice suggests *among themselves.*]

b. **Διαιρεσις**, a taking apart, division, distribution. **ΔΙΑΕΡΕΣΙΣ** denotes taking two vowels apart in pronunciation, as re-enter. Its opposite is **ΣΥΝΑΕΡΕΣΙΣ**.

4. ἔξαιρέω, take out, except (ex and capiō, to take out), select, etc. ἔξελε καὶ βάλε ἀπὸ σοῦ, pluck it out and cast it from thee. μόνον σὲ ἔξαιρούσιν; do they except you alone? ἔξηρέθησαν ἀδικιῶν ὑπὸ τοῦ διδασκάλου, they had injustice eradicated by their teacher. (In the active, ὁ διδάσκαλος ἔξαιρει ἀδικιῶν τινός, the teacher eradicates injustice from some one; and, as usual, the person of the active becomes the subject of the passive.) γιγνώσκω τοὺς τοιούτους ἀνθράπους ἔξαιρετέος εἶναι ἐκ τῆς στρατιᾶς, my opinion is that such fellows as these ought to be removed from the army. (Verbal.)

b. The verbal adj. ἔξαιρετος, ov, denotes that which has been taken out, or picked out, hence, as we say "picked men," it = exceptional, choice, rare, select, etc. ἔξαιρέτους τιμάς τινι δοῦναι, to give exceptional honors to any one. (ἔξαιρεσις unattic.)

5. καθαιρέω, take down, put down, suppress. τὰ ὅπλα ἐκ τῆς στοᾶς καθεῖλον, they took down the arms out of the portico. τὰ μακρὰ τείχη καθηρέθη, the long walls were taken down. τὸ ληστικὸν καθῆρε, he was engaged in suppressing (putting down) piracy.

b. καθαιρέσις, a taking down, etc. (τῶν μακρῶν τειχῶν).

6. παραιρέω, take from, is not in as frequent use as the other compounds, and is oftenest found in the mid.: εἰ μόν τις τὰ ὄντα παρελούτο, if any one were to take my possessions away from me. τὰ ὅπλα παρελούτο, they took away the arms. παραιρέσις, a taking away.

7. περαιρέω, take from around (this added idea of from being frequent in compounds of περί); it may be used in act. or mid.: τὸ τείχος περιεῖλον, they took the wall from around (the city, sc. τῆς πόλεως). Γύγης τὸ χρῦσον δακτύλιον περιελόμενος ἔξεβη, Gyges took the gold ring from around (the finger of the corpse) and went out.

8. προαιρέω is generally used in the mid. = prefer: ἀντὶ ἀρετῆς οὐδὲν ἀν προέλοιντο, there is nothing they would prefer to virtue (take for themselves instead of virtue). θάνατον ἀντὶ αἰσχύνης προαιρετέον, we must prefer death to disgrace. προαιρέσις, preference.

9. **ἀφαιρέω** lit. = *take away from under*; but it generally = *take away secretly, purloin, filch* (ὑπό denoting, as it often does, *an underhand way of doing a thing*). It may also mean *take away gradually* (another meaning of **ὑπό** in comp.). In the meaning *purloin, filch, embezzle*, the mid. is more common than the active: **τουτοντὶ τὴν μαρτυρίαν ὑφερημένον εύρισκω**, *I find that this man has secretly stolen the [written] evidence.* **πλέον ἡ διακόσια τάλαντα τῆς πόλεως ὑφείλετο**, *he embezzled more than 200 talents of the State's money (filched it from the State).*

Αἴρω, raise, ἄρω, ἥρα, ἥρκα, ἥρμαι, ἥρθην; fut. mid. **ἄροῦμαι**, aor. mid. **ἥραμην.**

The p̄bet. form is **ἀείρω**, and from its fut. **ἀερῶ**, comes **ἄρω** by contraction; whereas fut. mid. usually has **ἄροῦμαι**, following the analogy of liquid verbs, as: **φαίνομαι, φάνοῦμαι.** The aorists are irreg. in this, that the stem **ἄρ-** should be changed to **ἥρ-** throughout (cf. **ἔφηνα, φήνω, φήναιμι**, etc.), but has **ἄρ-** in the unaugmented moods, so that the aorists are **ἥρα, ἄρω, ἄραιμι, ἄρον, ἄραι,** **ἄρας, ἄραστα, ἄραν**; and **ἥράμην, ἄρωμαι, ἄραιμην, ἄραι, ἄρασθαι,** **ἄράμενος.** Notice that **ἥρε** is impf. and **ἥρε** is aor.

B. *Meanings.* a. **αἴρειν τινὰ ἀπὸ γῆς**, *to raise (lift) any one off the ground:* **ἄραι τὴν χείρα πρὸς τὸν οὐρανόν**, *to raise the hand towards the sky.* b. The pass. is often to be translated *rise*: **τὸ σῶδωρ ὥρτεο ὑπὲρ τῶν θεμελιῶν**, *the water began to rise above the foundations.* **ὅρῶντες τὸ χῶμα αἰρόμενον**, *seeing the mound rising.* But literally, **τὰ σημεῖα ἥρθη**, *the signals were raised.* c. In military operations **αἴρω** is often used intrans. = *set out, depart*; so also the comp. **ἀπαίρω**: **ἐπειδὴ ἐπύθετο αὐτὸν ἐκ τῆς Μίλητου ἀπηρκότα**, *when he learned that he had set out from Miletus.* **αἵται αἱ νῆες ἀπάρσασαι ἐς τὸ πελαγός**, *these ships, having set out for the open sea.* d. In the mid., *take upon one's self, undertake*: **τὸν κίνδυνον ἄραμενοι**, *having undertaken the danger.* e. The comp. **ἐπαίρω** = *induce, incite, elate, etc.* **οὐδὲν τούτων ἐπήρεν τήμας**, *none of these things induced us.* **ἐπήρθην πάλιν γράψαι**, *I was induced to write again.* **τῇ νίκῃ ἐπαρθέντες** or **ἐπηρμένοι**, *elated by the victory.* **τῷ ἀνδρὶ ἐπαρθεῖσα**, *instigated by her husband.*

f. **ARSIS** denotes the raising (**ἄρσις**) of the foot in beating time, as opposed to **THESIS** (**θέσις**), putting it down.

Αἰσθάνομαι, *perceive, αἰσθήσομαι*, **ἡσθόμην, ἡσθηματι.**

None of the forms are pass. in sense. The short stem **αἰσθ-**, on which 2nd aor. is formed, becomes **αἰσθε-** in fut., perf., and plup., and **αἰσθαν-** in pres. and impf.

NOTE.—Occasionally forms occur of a suspicious pres. **αἰσθομαι**.

a. Primarily, like Latin *sentire*, **αἰσθάνομαι** denotes *perception by the senses* (**αἱ πέντε αἰσθήσεις**, *the five senses*). E.g. “Well, then, what name do you give to this, viz. to seeing, hearing, smelling, feeling cold, feeling warm?” “I call it PERCEIVING; for what else [should I call it]?” “You call it all together, then, PERCEPTION?” “Certainly.” τι οὖν δῆ ἐκείνῳ ἀποδίδως ὅνομα, τῷ δράν, ἀκούειν, ὀσφρανεσθαι, ψύχεσθαι, θερμαίνεσθαι; — **Αἰσθάνεσθαι**, ἔγωγε. τι γὰρ ἄλλο; — **ἔνυπνῳ ἢρ' αὐτῷ καλεῖς Αἰσθησιν**; — **ἀνάγκη**.

b. It also denotes intellectual perception. The object perceived may be in gen. or accus. τῆς ἐπιβουλῆς or τὴν ἐπιβουλὴν **ἡσθητο**, *he had perceived the plot.* c. The conjunction *that* after *perceive* is rendered either by **ὅτι** (or **ὅς**) or by the participle. E.g.

αἰσθάνομαι ὥν (or **ούσα**), *I perceive that I am.*

αἰσθάνει ὥν (or **ούσα**), *you perceive that you are.*

ἡσθοντο ἐσόμενοι (or **ἐσόμεναι**), *they perceived that they should be.*

ἡσθοντο αὐτοὺς ἐσομένους, *they perceived that they would be, for which **ἡσθοντο αὐτῶν ἐσομένων** may also be used.*

d. As a *passive* the phrase **αἰσθησιν παρέχειν**, *to afford perception*, is sometimes used; **ταχείαν αἰσθησιν παρέσχον**, *they were quickly perceived.*

e. From **αἰσθητικός**, *perceptive*, comes **AESTHETIC**; the word relates to the perception of the beautiful. An **ANAESTHETIC** is something that destroys pain by destroying all *feeling*, as chloroform, ether, etc. The Gr. adj. is **ἀναἰσθητος**, *ov*, *without feeling*. A synonym of **anaesthetic** is **ANODYNE**, a *privative*, and **όδύνη**, *pain*.

Ἀκέομαι, *cure, heal*, is not common in Attic, and in prose the pres. is the tense mainly used; the aor. **ἡκεσάμην** occurs, but is extremely rare.

The word **ἀνήκεστος**, *ov = incurable*. **PANACE'A**, *a universal remedy*, is from **πᾶνάκεια** (*unattic*). In Gr. mythology Panacea and Hygie'a (**Ὑγίεια, Health**) were daughters of **Ἀσκληπιός**, i.e. Aescu-

lāpius, the god of healing and the patron of physicians. Hence, HYGIENE, the laws of health, and HYGIENIC.

b. The verb 'ιάομαι is the common one for *cure*, *heal*, and is regular. 'ιάσαμην, *I cured*; 'ιάθην, *I was cured*. [Perf. late.] 'ιάτρος = *physician*. ὡς θάνατε, τῶν ἀνηκέστων κακῶν 'ιάτρε, *O Death, healer of our incurable ills!* 'ιάμα, *remedy, cure*. 'ιάσιμος, *curable*. ἀντάτος, ον, *incurable*. ή 'ιάτρικη (sc. τέχνη), *the healing art, medicine* (as a profession). 'ιάσις, *a healing, curing*. 'ιάτρειον, *a doctor's office*. 'ιάτρειω, *heal, cure*. When *medicine* denotes the physic given, the word is φάρμακον; hence PHARMACY, the druggist's trade (φαρμακεία). PHARMACOPOEIA, φαρμακοποιά (unattic), a book treating of the preparation (making, ποιέω) of medicines. — φαρμακοπώλης (-ου), *a seller of drugs*.

'Ακούω, *hear*, ἀκούσομαι, *ηκουσα*, *ἀκήκοα*, *ήκουσθην*. Plup. act. ἀκηκόη (-κόειν), or more usually, ήκηκόη. Pf. pass. late. — ή μὲν ἀκοή ἀκούσεται, ή δὲ φωνή ἀκουσθήσεται, *the hearing will hear, and the sound will be heard*.

a. The person heard is in gen.; the thing in gen. or accus. ήσμεν καὶ ἀκούσωμεν τοῦ ἀνδρός, *let's go and hear the man*. τῶν μαρτύρων ἀκηκόατε, *you have heard the witnesses*. θορύβου (or θόρυβον) ηκουσε, *he heard a noise*. b. The gen. of the person may also denote the one from whom we hear. ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν, *from me you shall hear the whole truth*. c. With gen. of a person ἀκούω also means *hearken to, obey*, i.e. *hear, and take orders from*: ἐν τοῖς δεινοῖς ηθελον αὐτοῦ ἀκούειν, *in times of danger they were willing to obey him*. βασιλέως οὐκ ἀκούσουται, *they are not subject to the king*. ὑπακούειν has this same meaning. d. Notice particularly that ἀκούω is used with a passive sense, *to be spoken of, to be called*: παρὰ Πέρσας "γυναικὸς κακῶν" ἀκοῦσαι ὄνειδος μέγιστον ἔστιν, *among the Persians to be called "more cowardly than a woman" is the greatest reproach*. ήν ταῦτα ποιῶ, φησι με ἀμεινον ἀκούσεσθαι; if I do this, do you say I shall be better spoken of? ἐν τῇ ναυμαχῇ ἄριστα ηκουσαν, *in the sea-fight they achieved the greatest distinction*. e. After ἀκούω an object clause may be expressed by ὅτι or ὡς, or by accus. followed by participle or infin. E.g. *he heard that Cyrus was in Cilicia* may be, ηκουσεν ὅτι (ὡς) Κύρος ἐν Κιλικίᾳ εἴη; or ηκουσε Κύρον ἐν Κ.

δύντα or εἶναι. ἀκούω τῶν στρατιωτῶν βοῶνταν = *I hear the soldiers shouting*; but ἀκούω τοὺς στρατιώτας βοῶντας, *I hear that the soldiers are shouting* (i.e. some one informs me of the fact).

f. ἀκοή = *hearing*, as one of the five senses, and also *hearsay*. ἀκουστρα, *something heard, a sound*. ἀκουστός, *audible*: τῷ (= τίνι) τῷ μὲν ἀκούομεν τὰ ἀκουστά; *with what part of us do we hear audible things?* τοῖς ὡσίν, *with the ears*. From ἀκουστικός (*unattic*) comes **ACOUSTIC**, *relating to the hearing, or to sound*. Verbal ἀκουστέον, *one must hear, hearken to*.

Much like ἀκούω is

***Ακροάσματι**, *hear, hearken to, obey* (τινός), **ἀκροάστοματι**, **ήκροασμάτην**. Pf. mid. and aor. pass. late. Notice ἀ in fut. and aor., inst. of η; cf. βοάω, *shout, cry*.

*πτήζαντες ἀκροάσθμεθα, *let's crouch down and listen*. οὐκ ἡκροῶντο ὅμην, *they would not hearken to (obey) you*. **ἀκρόαστις**, *obedience*. **ἀκροατής**, *hearer, auditor*.

***Αλείψω**, *anoint, oil, paint, whitewash*, ἀλείψα, ἀλείψαμαι, ἀλείψθην. Mid. *anoint one's self*, ἀλείψομαι, ἀλείψάμην. The perfects are also found in the form ἀλήλειψα, -ειματι, but these forms are not so well approved. The act. is rare ex. in comp. The most frequent comp. is ἔξαλείψω, *plaster, whitewash*, as in Thuc.: οὐκ ἔτυχεν οὐκ ἔξαληλιμένον τὸ τεῖχος, *where the wall did not happen to have been whitewashed*. As the result of plastering over, it generally means *efface, erase, wipe out*: ἔξαλειψεν τινὰ ἐκ καταλόγου, *to erase some one's name from a catalogue (list)*. **εὐεξάλειπτος**, *easy to erase*.

***Αλέω**, *grind*, is rare in A.p., the only example, perhaps, being in Thuc. 4, 26: σύτον ἀληεσμένον (ορ ἀληεμένον), *ground corn*.

***Αλίσκομαι**, *get captured*, ἀλώσομαι, ἀλλων ορ ηλων, **δάλωκα** or **ηλωκα**.

The forms are all pass. in meaning. The 2nd aor. is inflected: ἀλλων, ἀλως, ἀλλω; ἀλωτον, ἀλλωτην; ἀλλωμεν, ἀλλωτε, ἀλλωσαν. Subj. 'ἄλω, ἀλῷς, ἀλῷ; ἀλῶτον, ἀλῶτον; ἀλῶμεν, ἀλῶτε, ἀλῶσι. Opt. 'ἄλοιην, ἀλοίης, ἀλοίη, etc. The imperat. seems not to occur. Infin. 'ἄλωναι. Part. 'ἄλοις, ἀλοῦσα, ἀλόν. In the perf. the form **δάλωκα** is much more common in the Attic writers than **ηλωκα**.

b. ἐπεὶ ήσθετο τὴν πόλιν ἐαλωκυναν, when he perceived that the city had been captured. ή σκηνὴ ἐάλω, the tent was captured. [σκηνή, SCENE.] τὴλώκει τὸ χωρίον, ὡς ἐδόκει, the place had been captured, as it seemed. ἐὰν ἀλφές ἔτι τοῦτο πράττων, if you are caught doing this again. [Catch is αἱρέω or λαμβάνω.] c. As an Attic law term ἀλίσκομαι = be convicted. Cf. αἱρέω, c. Πάχης ἀνελεν [cf. ἀναιρέω, c.] ἐντὸν ἐπὶ τοῦ βήματος, ἐπεὶ τὴλίσκετο, Paches slew himself upon the bema, when he was convicted. ἀλόντες κλοπῆς, having been convicted of theft.

d. ἀλωσις = capture (= αἱρεσις), or conviction. ἀλώσιμος, ον, easy to capture. ἀλωτός, capable of being captured. ταύτη μόνον ἀλωτοί ἐσμεν, this is the only point at which we can be taken. τὸ μὲν ἔητούμενον ἀλωτόν ἐκφεύγει δὲ τάμελούμενον (= τὸ ἀμελ.), that which is sought after, can be attained; while that which is neglected escapes us. ἀνάλωτος, ον, not to be captured, impregnable.

*Αλλάττω (-σσω), change, ἀλλάξω, ἡλλαξα, -ἡλλαχα, -ἡλλαγμα, τὴλλάχθην, or more usually, esp. in A.p. τὴλλάγην. For fut. pass. in A.p. only ἀλλαγήσομαι occurs (not -χθήσομαι).

a. To make other (ἄλλος) than it is is the original idea of ἀλλάττω, hence change: τὸ εἶδος τὴλλαξεν, he changed his form (or appearance). Τηρεὺς εἰς ὅρνιν τὴλλάγη, Tereus was changed into a bird. The usual word for change is μεταβάλλω. b. The mid. = exchange; ἤδονὴν ἀντὶ λύτης ἀλλάττεσθαι, to exchange pleasure for pain. c. ἀλλαγή = change and exchange: φεῦ! τῆς ἀλλαγῆς! alas! what a change! ἀγορὰ καὶ νόμισμα τῆς ἀλλαγῆς ἔνεκα, a market and a currency for purposes of exchange (to facilitate exchange).

B.

COMPOUNDS.

1. ἀνταλλάττω, exchange, is usually in mid. ἀνταλλάξομαι, ἀντηλλαξάμην, ἀντῆλλαγμα. Verbal ἀνταλλακτέον. — ἀνταλλάξοσθαι τοῦτο ἔκείνου (ορ ἀντὶ ἔκείνου), to exchange this for that.

2. ἀπαλλάττω, dismiss (τοὺς συμμάχους, the allies), free, rid of: πρᾶγμάτων ἀπηλλάχθαι, to have been freed from trouble. For to leave school the Greeks said to get rid of teachers, διδασκάλων ἀπαλλαγῆναι. b. The mid. or pass. ἀπαλλάττομαι, ἀπαλλάξομαι, ἀπηλλάγην freq. means withdraw, depart: θάττον ἀπαλλάξονται, ἐὰν αἱ ὄδοι εὕποροι

γένωνται, *they will withdraw more speedily, if the roads are put in good order.* [In this sense is ἀπαλλαγῆσομαι used?] ταῦτ' εἰπὼν ἀπηλλάγη, *with these words he took his leave.*

c. ἀπαλλαγή = *deliverance, release, freedom: πόνων, from toils; πρᾶγμάτων, from trouble; πολέμου, from war.* Also, *departure: ή τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγή, the withdrawal of the soul from the body.*

3. The compounds δι-, κατ-, and συναλλάττω all = *reconcile: πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, first be reconciled with thy brother. δι-, κατ-, and συναλλαγή = reconciliation.*

4. μεταλλάττω, *change, take in exchange, etc. μεταλλαγή, a change (πολέμου, of war, i.e. a change from one war to another).*

5. παραλλάττω has various meanings, none of which are freq. enough to call for mention here. But from παράλλαξις, *change, comes the astronomical term PARALLAX, "the difference between the directions of a body as seen from two different points" (Newcomb).*

"Αλλομαί, *leap, jump, ἀλοῦμαί, ἡλάμην.* No pf.; and aor. is not found often in prose. A 2nd aor. ἡλάμην is occasionally met with in indic., and in the other moods is more freq. than the 1st aor., though the MSS. vary.

b. ἀλ- = Lat. *salīō, leap*; Engl. *salient*. [For interchange between Lat. *s*, and the rough breathing in Gr. cf. *sex* and ἔξ: *septem* and ἐπτά: *serpō* and ἔρπω, Engl. *serpent, the creeper: sāl, ἀλς: super, ὑπέρ: sub, ὑπό: sūs, ὑς: sēmī, ἡμι-: sēdēs, ἔδος, ἔρματ: sequor, ἔπομαι.*] ὑψηλὰ ἥλλοντο, *they were making high leaps.* ὁ ἵππος ὑπεραλεῖται τὴν τάφρον, *the horse will jump over the ditch,* for which διαλεῖται, *will jump across,* may be used. καθαλόμενος ἀπὸ τοῦ ἵππου καὶ προσδραμὸν αὐτῷ εἰπεν, *leaping down from his horse and running up to him, he said —.*

B. The more usual prose word for *leap, jump*, is πηδάω, reg. exc. that fut. is in mid. πηδήσομαι. It is used with various prep. to denote direction, as ἀνα-, δια-, εἰσ-, ἐκ-, κατα-, ὑπέρ-, etc. Xenophon, who was fond of horses, wrote a little tract or monograph about horses, Περὶ Ἰππικῆς, and has a chapter (VIII.) about teaching a horse to jump, in which occur the following forms: πηδᾶν, ἀναπηδᾶν,

διαπηδάν (δίς), διαπηδώη, ἐκπηδάν, καταπηδάν: ἀλεῖται, διάλληται, διαλλομένου, ἔξαλλοιτο, καθάλλεσθαι, καθαλλόμενος, ὑπεραλεῖται.

πήδημα, *a leap*. πήδησις, *a leaping, throbbing* (τῆς καρδίας, *of the heart*).

‘Αμαρτάνω, *miss, err, ámarthσomai*, ἡμαρτον, ἡμάρτηκα, -μαι, ἡμαρτήθην.

With the 3 stems ἀμαρτ-, ἀμαρτε-, ἀμαρταν-, cf. the 3 stems of αισθάνομαι. From the radical meaning *miss* (which, like τυγχάνω, *hit*, and στοχάζομαι, *aim at*, takes gen. case), come the meanings *err, blunder, etc.* ὁ ξένος, ἀκοντίζων τὸν ὄν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός, *the stranger, hurling his javelin (ἀκοντίον), at the boar, misses him, but hits the son of Croesus.* τοῦ σκοποῦ μὴ ἀμάρτουμι, *O that I may not miss the mark!* μεγάλα τήμαρτηκεν, *he has made great mistakes.* δίς ἔξαμαρτειν ταῦτὸν οὐκ ἀνδρὸς σοφοῦ, *to make the same mistake twice is not like a wise man.* b. The pass. is very frequent, in agreement with neut. pronouns and adjectives, as: πολλὰ καὶ μεγάλα τήμαρτηται, *many great blunders have been committed.* τί τήμαρτήθη ἄν; *what error would have been made?* τὰ ἀμαρτηθέντα (ἡμαρτημένα), *the faults that were (have been) committed.*

c. ἀμάρτημα and ἀμάρτια, *fault, error, mistake, crime.* ἀναμάρτητος, ον, *unerring, faultless.* In the N.T. ἀμάρτια is the word for *sin*: ἀμαρτάνω, *sin*: ἀναμάρτητος, *without sin*: ἀμαρτωλός (*unattic*), *sinner.*

‘Αμφιγνοέω, *doubt*, is from γνω-, stem of γιγνώσκω, *have opinions* (see γιγνώσκω, A. c.), and ἀμφί, *on both sides.* The impf. and aor. have double augm. ἡμφεγνόσουν and ἡμφεγνόσα. [ἡμφιγνούν occurs in texts occasionally.] The fut. is late, the perfects are lacking, and aor. pass. occurs once in Xen. (Hell. 6, 5, 26), in part. ἀμφιγνοθείς, *unknown*, lit. *doubted about.*

‘Αμφιέννυμι, *clothe, ámphiéσω* (*unattic*) drops σ and contracts into ἀμφιῶ (but even this form seems to occur only once or twice, and not in A.p.), ἡμφιέσα, no pf. act., ἡμφιέσματι, aor. pass. late. No impf. act. or mid. seems to occur. Fut. mid. ἀμφιέσματι, in A.p. and *uncontracted*; aor. mid. is poetical. ἀμφιεννύτα ζῆται στερεοῖς δέρμασιν, *clothing the animals with tough skins.* οὗτ'

ἀμφιέννυνται πλειω ή δύνανται φέρειν, *nor do they put on more clothes than they are able to bear.* ὑμάτιςν (ἀρετὴν) ἀμφιέσομαι, *I will clothe myself with a cloak (with virtue).* ὑμάτιον ἡμφιέσθαι φαῦλον, *to be clad in a shabby cloak.*

b. η ἐσθής, ἐσθῆτος, *vesture, clothing, raiment.*

The theme of these words originally had the Digamma *ϝε-*, *Lat. vest-* in *vestire*, *Engl. vesture.*

ἀμφισβητέω, *dispute, imperf. ήμφισβήτουν* or *ήμφεσβήτουν*, *ἀμφισβητσω*, *ήμφισ-* or *ήμφεσβήτησα* [perf. pass. ?], *ήμφισβητήθη* (or *ήμφεσ-*). Regular, except that the prep. is augmented always, besides which the verb *may* be augmented also. The meaning *dispute, debate*, arises from the *two sides* belonging to every question (*ἀμφίς* (unattic), *on both sides*). Difference of view causes one man to go (*βη-* same stem as in *βαίνω, go, βα-, ἔβην*) to one side, and another man to another.

b. *ἀμφισβήτημα* = *τὸ ἀμφισβητούμενον, the point disputed about, the matter in question.* *ἀμφισβήτησις* = *τὸ ἀμφισβητεῖν, denoting the process or act of disputing, a controversy, debate, etc.* *ἀμφισβήτησις, ον, open to dispute, debatable.* *ἀναμφισβήτητος, ον, indisputable; ἀναμφισβητήτως, indisputably.* Cf. under *λέγω, say, C, 1, ἀμφίλογος, etc.*

'Αναλίσκω, or (but less frequent) *ἀναλόω, spend, expend, άναλώσω, άνήλωσα, -κα, -μαι, άνηλώθην.* [The forms *άνάλωσα, -κα, -μαι, άναλώθην*, though found in some texts, are incorrect, and recent editors are replacing them by the forms with *η*.]

πλειω η χρήματα τάλαντα ἀνηλώκαμεν, *we have spent more than 1000 talents.* τὰ ἐπιτήδεια ἀνήλωται, *our supplies (provisions) have been used up.* τὰ εἰς τὴν ναῦν ἀναλισκόμενα, *the sums spent on the ship.* τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει, *he had used up the wild animals in the park, i.e. had exhausted the supply, had no more to hunt.* [παραδείσος, *pleasure-ground, PARADISE.*]

b. *ἀνάλωμα, expense, cost.* *ἀναλωτικός, expensive.* The words *δαπανώ, spend, δαπάνη, expense, δαπανηρός, expensive*, are common.

'Ανοίγνυμι and *ἀνοίγω, open, ἀνοίξω, ἀνέφεξα* (*ἀνοίξω, ἀνοίξαιμι, ἀνοίξον, ἀνοίξαι, ἀνοίξας*), *ἀνέφχα, ἀνέφγματι, ἀνεψχθην* (*ἀνοιχθῶ, etc.*). Imperf. only *ἀνέφγον, ἀνεψγόμην.*

a. ἀνέφηγα, 2nd pf. act., *stand open*, is not good Attic. Xen. has ἦνοιγε, ἦνοιγον, ἦνοιξεν in the sense of ἀνήγετο, ἀνήγοντο, ἀνηγάγοντο (or ἀνήχθησαν), *put to sea, set sail*. See under ἄγω.

διὰ τούτων τῶν πυλῶν (noin. πύλη), αἱ ἀνεφηγμέναι ἦσαν μόναι, *through these gates, which were the only ones that were standing open.* ἀνέφεκται τὸ δεσμωτήριον, *the prison has been opened.* ή θύρα ή ἐμή ἀνέφεκτο, *my door used to stand open.* ἀνοίξον τὴν θύραν, *open the door!* (κλείσον τὴν θύραν, *shut the door!*).

'Απαντάω, *meet, fall in with* (τινί), is limited to act. voice, exc. that the fut. is ἀπαντήσομαι. Aor. and pf. are reg. The simple verb ἀντάω is Ionic and poetic. συν- and ὑπαντάω are used, but are less freq. than ἀπαντάω. ἀπαντάω also means *betake one's self, repair to a place.* οἱ Ἀθηναῖοι τοῖς βαρβάροις Μαραθῶνάδε ἀπήντησαν, *the Athenians went to Marathon to meet the barbarians.* ἔωθεν δεῦρο πάλιν ἀπαντάμεν, *let us meet here again in the morning.*

'Απεχθάνομαι, *be hated, ἀπεχθήσομαι, ἀπηχθόμην, ἀπήχθημαι*, all pass. in meaning. The 3 stems are ἀπεχθαν-, ἀπεχθ- for 2nd aor., ἀπεχθε- for fut., pf., and plup. Cf. ἀμαρταν-, ἀμαρτ-, ἀμαρτε- in ἀμαρτάνω, and αἰσθαν-, αἰσθ-, and αἰσθε- in αἰσθάνομαι.

‘ὑμῖν μὲν εὐνοὶ ἦσαν, ἐκείνοις δὲ οὐκ ἀπηχθάνοντο, *they were well-disposed towards you and were not hated by them* (“them” is emphatic, to contrast with “you”). οὐκ ἀπεχθήσεσθε οὐδενὶ τῶν πολεῖτῶν, *you will not be hated by a single one of the citizens.* ἀπέρχομαι ὑφ' 'ὑμῶν μὲν διαβεβλημένος, Σεύθη δὲ ἀπηχθημένος, *I am going away, slandered by you, and hated by Seuthes.* ἀπηχθου ἀν πᾶσι τοῖς γείτοσι, *you would have been hated by all the neighbors.*

NOTE.—In many texts occurs an inf. ἀπέχθεσθαι. Some take it as an irreg. accent for ἀπεχθέσθαι, while others count it as belonging to a present tense ἀπέχθομαι. Cf. note under αἰσθάνομαι.

b. Hatred, *enmity*, is ἔχθρα, or ἀπέχθεια, or (less often) τὸ ἔχθος. ἔχθρος and ἀπεχθής = *hated, hateful*; hence ἔχθρα is the subst. and ἔχθρά the adj. ἔχθρός as a subst. = *enemy*, one who is actuated by *hate*, and in this respect differs from πολέμος, *enemy* (in war, ὁ πόλεμος), who may or may not have this hate. μῖσεω also means *hate* (τινά), and is reg., exc. that fut. mid. μισήσομαι is used for fut. pass. = *I shall be hated.* τὸ μῖσος = *hatred.* MISANTHROPE, *a hater of mankind.* MISOGYNIST, *a woman-hater* (γυνή, γυναικός).

'Απολαύω, enjou (*τινός*), **ἀπολαύσομαι, ἀπέλαυσα, ἀπολέλαυκα.** Pf. pass. and aor. pass. late. τὰ κέρδη καὶ τὰς ἥδονὰς δρῶσι, καὶ τούτων ἀπολαύσεσθαι προσδοκῶσι, *they see the gains and the pleasures, and expect that they shall enjoy these things.* **ἀπόλαυσις, enjoyment** (*σίτων καὶ ποτῶν, of food and drink*).

'Αρέσκω, please (*τινί*), **ἀρέσω, ἡρεστα.** These tenses, with **ἡρεσκον**, are the only ones in the active used in classic prose. In the pass. **ἀρέσκομαι** and **ἡρεσκόμην** are used. As pass. **ηδομαι, I am pleased**, **ἡδόμην, ἡσθην, ἡσθήσομαι** are freq. πῶς ἀν τις τοῖς τοιούτοις ἀρέσειν; *how could any one please such people as these?* τοῖς λόγοις τοῖς σοῖς **ἀρέσκομαι, I am pleased with your propositions.** **Κύρος ἡσθη Ιδών τὸν τῶν βαρβάρων φόβον, Cyrus was pleased to see the terror of the barbarians.** [Notice the part. in Greek, **ἡσθη Ιδών, was pleased to see.**]

b. **ἡδύς, pleasant.** **ἡδέως, with pleasure, gladly.** **ἡδονή, pleasure.** **ἀηδής, unpleasant.** **ἀηδία, unpleasantness.** Notice the transl. of **ἡδέως** in such phrases as **ἡδέως ἀν ἀκούσαιμι, I should like to hear;** **ἡδέως ἀν ἐρούμην σε, I should like to ask you;** **ἡδέως ἀν ἥλθον, I should have been glad to go, etc.** **δυσάρεστος, hard to please, peevish.**

'Αρκέω, be sufficient, ἡρκουν, ἀρκέσω, ἡρκεστα. Only these tenses in A.P.

φέτο ἀρκεῖν τὸν μὲν ἐπαυνεῖν, τὸν δὲ μὴ ἐπαυνεῖν, *he thought it was sufficient to praise one, and not to praise another.* **ἡρκει ἀν μοι τὰ εἰρημένα, εἰ —, I should be satisfied with what has been said, if —.** **ἀρκούντα ἔχειν, to have enough, = ικανά ἔχειν.** **ἀρκούντως, sufficiently.** **ἀρκούντως ἔξει, it will be sufficient, = ινανὸν ἔσται.**

'Αρμόττω, fit, be fitting, ἀρμόσω, ἡρμοστα (perf. late), **ἡρμοσμαι, ἡρμόσθην.** In the middle occur the pres. and the aor. **συνηρμοσάμην.** The tenses outside of the pres. and impf. are formed from **ἀρμόζω**, which is in use, but not the best Attic prose form.

ὑποδημάτων δεῖ. τάμα λάμβανε. ἀρ' ἀρμόστει μοι; *I need shoes. Take mine. Will they fit me?* δόγματα, ἀ καὶ τοῖς πολλοῖς καὶ τοῖς ὄλιγοις ἀρμόττοντα τυγχάνει, *decrees, which happen to be fitting (suited, adapted) both to the many and to the few.* οὐχ ἀρμόττει μοι οἰκεῖν μετὰ τοιούτων, *it is not fitting (proper) for me to live with such men.*

b. ἀρμονίā, HARMONY, *i.e.* the *fitness* of things. ἀρμοστής, HAR-MOST, a name given to officers sent out by the Spartan government to rule subject cities. προσαρμόττω τί τινι, *fit one thing to another, adapt* (*ad* = πρός; *aptō*, *fit*, = ἀρμόττω). συναρμόττω, *fit together* (*τί τινι*). ἀναρμοστέω, *be unfitting, be out of tune*. ἀναρμοστίā, *unfitness, discord*. ἀνάρμοστος, *ov, lacking fitness or harmony, out of tune*. εὐαρμοστος, *ov, well-fitted, harmonious*. εὐαρμοστίā, *harmony, fitness, appropriateness*.

Ἄρπάξω, *snatch, seize, ἀρπάσομαι, ἥρπασα, -κα, -σμαί, ἥρπάσθην*. Reg. exc. fut. mid. for fut. act., which is much less freq. than ἀρπάσομαι. [Unattic are the forms ἀρπάξω, ἥρπαξα, etc.]

b. As opposed to κλέπτω, *steal*, ἀρπάξω is *rob, take away by force*. οὐ κέκλοφας ἀλλ' ἥρπακας, *you have not been engaged in theft, but in robbery*. ἀρπαγή, *seizure, robbery, plunder*. *ai* "Ἄρπιαι, the HARPIES, referring to their ravenous nature. The stem ἀρπ- becomes in Latin *rap-* by metathesis. *rapax, rapacious*, is ἀρπαξ, ἀρπαγος.

"Ἄρχω. See Part I, Consonant Stems, A, 1, a.

Ἄναίνομαι, *dry, dry up* (intrans.); impf. occurs in Anab. 2, 3, 16, without augm. *ἀναίνετο*. The verb is rare in prose, the act. not being used in prose at all. ή γῆ ἀναίνεται καὶ ὄπτάται ὑπὸ τοῦ ήλιου, *the earth dries and bakes* (lit. *becomes dried and baked*) *under the sun*. Notice how the literal meaning of ὑπό, *under*, suits here with the pass. voice, = *is dried and baked BY the sun*.

b. αὐστηρός, *rough* (from *dryness*), *hard, AUSTERE*. αὐστηρόφων καὶ ἀδεστέρωφ ποιητή χρῆσθαι, *to employ a sterner and less agreeable poet* (ἀνδής, *unpleasant*). αὐστηρότης, *roughness, hardness, harshness, severity*: ή τοῦ γήρως αὐστηρότης, *the AUSTERITY of old age*.

Αὐξάνω ορ αὔξω, *augment, increase, αὔξησω, ηὔξησα, -κα, -μαί, ηὔξηθην*.

The verb is transitive; and the pass. is used to correspond to the intrans. sense of *augment, increase*. ὁ ἄνεμος (ὁ χειμῶν) αὔξενται, *the wind (the storm) is increasing*. The pass. may be rendered *grow, wax*. μελέων ηὔξηται, *he has waxed greater, has grown taller*. αὔξησις, *increase, augmentation, augment* (in this last sense unattic): ή συλλαβική (χρονική) αὔξησις, *the syllabic (temporal) augment*.

Ἄχθομαι (lit. *be burdened*; τὸ ἄχθος, *burden, load*) = *be displeased, angry, irritated*, ἄχθεσθαι and ἄχθεσθήσθαι (both with same meaning), ήχθέσθην.

μηδεὶς ἀχθεσθῆται τῇ ὑποσχέσει, *let no one be displeased at the promise.* εἰ τις ὕμῶν ἀχθεσθήσεται, παραιτοῦμαι, *if any one of you shall be offended, I deprecate it (= beg pardon).*

b. τὸ ἄχθος, *a load, burden*: ἀχθη ἐπὶ τῆς κεφαλῆς (ἐπὶ τῶν ὥμων) φέρειν, *to bear burdens on the head (upon the shoulders, ὥμος)*. ἀχθεινός, *burdensome*: τὸ ἀχθεινότατον τοῦ βίου, *the most burdensome period (part) of life.* A more common word for *burdensome, oppressive, irritating*, is ἴκαχθής. ή σεισάχθεια, the *SEISACHTHEIA*, or *Shaking off of Burdens*; Solon's famous measure by which the burdens of debt were removed from the people of Attica.

B.

Βαδίζω, *walk, βαδισθματι, ἐβάδισα*. No pf. in Attic.

βαδίζειν καὶ τρέχειν, *to walk and to run.* διὰ τοῦ ἔλους ἐπὶ τῶν πλατέων ξύλων διαβαδίσαντες, *having walked through the swamp (marsh) on the boards (lit. broad pieces of wood).* βάδην, *step by step.* This verb is kin to the next one.

Βαίνω, *go, -βήσομαι, -έβην, βέβηκα, -βέβαμαι, -εβάθην.* A 2nd pf. occurs, but rarely, and chiefly in part.; βεβώς, βεβώσα. [First aor. -έβησα rare and poet., though Xen. has it once.]

The aor. -έβην is inflected just as -έστην is, from έστημι. Synopsis: ἀνέβην, ἀναβώ, ἀναβαίνην, ἀνάβηθι, ἀναβήναι, ἀναβάς, -βάσα, -βάν; -βάντος, etc. The verb is used chiefly in

COMPOUNDS.

1. ἀναβαίνω, *go up, ascend* (intrans.): ἐπὶ τὸν γήλοφον, ἐπὶ τὸ δρός ἀναβαίνειν, *to ascend the hill, the mountain.* ἀνάβηθι ἐπὶ τὸν ἔμὸν ἵππον, εἰ βούλει, *get up on my horse, if you want to.* ἀναβώμεν ἐπὶ τὴν ναῦν, *let us go on board the ship.*

2. ἀποβαίνω, *go off, land, disembark*, ἐκ τῶν νεῶν, *from the ships.* b. Of events, ἀποβαίνω means *turn out, result*: πῶς ἀπέβη; *how did it turn out?* ὡςπερ προσέδεχόμην, *just as I expected.* οὐδεὶς προορᾷ τὰ ἀποβησόμενα, *no one foresees what the result(s) will be.*

3. διαβαίνω, *go through, cross* (ὅρη, γηλόφους, ποταμούς, τόμαντις,

hills, rivers), *ford* (*ποταμούς*). *πρὸς τὸ διαβαίνον στράτευμα, towards the army that was (or, is) crossing.*

4 and 5. *εἰσ-* and *ἐμβαίνω, go into, go in, embark* (intrans.). For *embark* in the transitive or causative sense, see under **βιβάζω**. *ἀρά οἱ ἐπιβάται εἰς τὰς ναῦς ἐμβεβήκαστι; have the marines embarked on the ships?*

6. *ἐκβαίνω, go out, disembark* (intrans.). *b.* Also, like *ἀποβαίνω, prove, turn out, result*: *πάντα οὐ ῥάδιον θνητῷ ἀνδρὶ κατὰ νοῦν ἐκβαίνεν* (ορ *ἐκβῆναι*), *it is not easy for everything to turn out for a mortal man according to his mind.* *όργιζονται, ἦν τι μὴ κατὰ γνώμην ἐκβῆ, they get angry, if anything fails to turn out according to their idea.* *τὸ ἐκβάν, the issue, the result.*

7. *ἐπιβαίνω, go on, set foot upon.* *ἴφ' ὃ μηδέποτε ἐπιβήσονται Πελοποννήσου, on condition that they will never set foot upon the Peloponnesus.*

8. *καταβαίνω, go down, descend.* *κατὰ τῆς κλίμακος καταβεθῆκεναι, to have gone down the ladder* [Engl. CLIMAX].

9. *παραβαίνω, go contrary* (*παρά*) *to, transgress, violate, τοὺς νόμους, τὸν ὄρκον, τὰς σπουδάς, τὴν σύμβασιν, the laws, the oath, the treaty, the agreement.* *σπουδας, ἃς νομίζει παραβεβάσθαι, a treaty that he thinks has been violated.* *ἀμύνατε τῷ παραβαθέντι νόμῳ, avenge the law that was violated.*

10. *προβαίνω, go forward, advance.* *ἡ νὺξ προβαίνει, the night is wearing away.*

11. *προσβαίνω, go towards, approach* (*τινί*). *κατὰ ἀτραπόν τινα πειρώμενος προσβήναι, trying to approach by a certain path.* [ἢ *ἀτραπός.*]

12. *συμβαίνω, come together, come to terms, agree.* *συνέβη ἀν τὴν πόλιν παραδούναι, εἰ μὴ διὰ τοὺς ἄλλους, he would have agreed to surrender the city, if it had not been for the others.* *μένειν ἕως ἂν τι συμβαθῇ, to wait until something has been agreed upon; or, until some agreement has been made.* *b.* impersonally, it means *happen.* *συνέβη αὐτῷ ἐλθεῖν, it happened to him to go.*

13. *ὑπερβαίνω, go over, scale, τὸ τεῖχος, the wall.* *τοὺς ὅρους ὑπερβεβηκέναι, to have stepped over the boundaries.* Then, *overstep, transgress*, in which sense *παραβαίνω* is much more common.

B.

DERIVATIVES.

From *βάσις*, *βάσεως*, *something to step on*, we get **BASIS**, **BASE**. *βάθρον*, *a foundation*, *pedestal*. *βῆμα*, *a step, pace*: *προέτρεχε δύο ή τρία βήματα*, *he would run forward two or three steps*. *βῆμα* also means **BEMA**, *rostrum*, the stand from which the orators spoke. *Ἀνάβασις*, *ascent*, *ANABASIS*, the Upward-march of the Ten Thousand. *Κατάβασις*, *descent*, the Retreat of the Ten Thousand. *ἀπόβασις*, *disembarking*, *landing*, *landing-place*. *διάβασις*, *a place for going through or across*, *a crossing, ford*. *ποταμός διαβατός*, *a river that can be forded*. *ποταμός ἀδιαβατός*, *an unfordable river*. *ὁ ποταμός ἐστι διαβατός*, *the river must be forded*. *τὰ διαβατήρια*, *the sacrifices (ἱερά) offered before crossing a border*. [The compounds *εἰσ-*, *ἐμ-*, *ἐκ-*, *ἐπί-*, *παρά-*, *πρό-*, *πρόσ-*, and *ὑπέρβασις* do not occur often.]

ἐπιβάτης, *a fighting-man on board a ship*: *οἱ ἐπιβάται*, *the marines* [*οἱ ναῦται* = *the mariners*]. *σύμβασις*, *agreement, stipulation*. Difference between *σύμβασιν* and *συμβάσιν*?

Βάλλω, *throw*, *βαλῶ*, *ἔβαλον*, *βέβληκα*, *βέβλημαι*, *ἔβληθην*, *βαλοῦμαι*, *-εβαλόμην*.

In how many places may *βάλλουσι*, *βαλοῦσι*, *βαλεῖν*, and *βαλοῦσα* each be found? Difference between *βαλῶν* and *βαλάν*? What is the neuter form corresponding to *βαλῶν*? to *βαλάν*?

B. The meanings appear from the following examples.

a. Used absolutely, *to throw*, *hurl* darts or missiles: *ἔβαλλον*, *ἔσφευδόνων*, *ἔτοξευον*, *they hurled missiles, slung stones, and shot arrows*.
 b. Where we say “*to throw a stone, a clod*,” etc., the Greeks usually said “*to throw with a stone*,” etc. *I will throw this clod, he said, picking one up*, *βαλῶ ταῦτη τῇ βώλῳ*, *ἔφη, ἀνελόμενος*. — *λίθους βάλλειν*, *to throw stones*. c. *To throw at, hit, strike* (with a missile): *παίουσι καὶ βάλλουσι τὸν Σωτηρίδαν*, *they strike and throw at Soteridas*. *ἀνεχώρησαν βαλλόμενοι*, *they retreated under fire (being thrown at)*. *δόρατι βληθεὶς ἀπέθανεν*, *he was smitten with a spear and killed (died)*.

d. *τὸ βέλος*, *something to throw with, a missile*. *βολή*: *μέχρι λίθου βολής*, *to within a stone's throw*.

NOTE.—**Βάλλω** is used with all of the 18 prepositions. The only one not noted below is *ἀντιβάλλω*; but it occurs in Thuc. 7, 25, *ἀντεβάλλον*, *they returned the fire (threw missiles back again, in opposition)*.

C.

COMPOUNDS.

1. ἀμφιβάλλω is not a prose word, though frequent in poetry. Its derivative ἀμφίβολος is often used, meaning *thrown at* (or *hit*) *from both sides*, said of troops attacked from two directions at once. *b. Ήνα μὴ ἀμφίβολον ή, σρίσατέ μοι, that it may not be doubtful, define for me.—τὸ δνομα η ἐπιστήμη ἀμφίβολόν ἔστι, the word ἐπιστήμη is ambiguous.*

2. ἀναβάλλω. *a. literal: ἐν φ τὸ χῶμα ἀνέβαλλον, while they were engaged in throwing up the mound. b. put off, postpone, defer, in which sense the mid. is more usual than the active. Let him not think that I am for postponing the matters, μὴ ἀναβάλλειν με τὰ πράγματα ήγεισθω. He begged me to postpone it till the next day, έδειτο μου εἰς τὴν ώστεραν ἀναβαλέσθαι. An earthquake occurred, and so the meeting was adjourned, σεισμοῦ δὲ γενομένου η ἐκκλησία ἀνεβλήθη. ἀναβολή, postponement, delay: ἀχθεσθεὶς τῇ ἀναβολῇ, vexed by the delay.*

3. ἀποβάλλω, *cast off, throw away: λέγεται τὴν ἀσπίδα ἀποβληκέναι, he is said to have thrown away his shield. b. lose: Περικλῆς ἀπέβαλε τότε τὴν ἀδελφήν, Perikles lost his sister at that time. ἔὰν τοῦτο ποιῆς, ἀποβαλεῖς τὴν κεφαλήν, if you keep on doing this, you will lose your head (=life). στρατιώτας ἐν μάχῃ ἀποβάλλειν, to lose soldiers in battle. τὰ δόντα ἀποβ., to lose one's property. ἀποβολὴ σπλων, the throwing away (or loss) of one's arms. τὴν ἀποβολὴν ἐπιστήμης λήθην λέγομεν, the loss of knowledge we call forgetfulness.*

4. διαβάλλω, *slander, calumniate (τινά): διαβληθήσεσθε, you will be slandered. διάβολος (in this sense unattic), slanderer, false accuser, devil: hence DIABOLICAL. διαβολή, slander, false accusation: πόθεν αἱ διαβολαὶ αὐταὶ γεγόνασιν; from what source have these slanders arisen?*

5 and 6. εἰσ- and ἐμβάλλω, *throw into: τὸν ἑαυτοῦ ἀνεψιὸν εἰς φρέαρ ἐνέβαλεν, he threw his own cousin into a well. b. invade: εἰς τὴν ήμῶν ἐμβαλοῦσιν, they will invade our country. [Notice the construction: the place invaded is preceded by the preposition.] εἰσβολὴν (ορ ἐμβολὴν) ποιεῖσθαι, to make an invasion (inroad: εἰς τὴν Ἀττικήν, into Attica).*

c. From ἔμβλημα (unattic), Lat. *emblēma*, comes EMBLEM. Literally it means *something thrown or put in*, and neither the Greek nor the Latin word has the present meaning of *emblem*.

7. ἐκβάλλω, *cast out, expel, banish, exile*, τινὰ ἐκ τῆς χώρας, *any one from the country*. τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δὲ ἐξέβαλεν, *some of them he killed, and some he banished*. ΤΟΝ ΕΡΧΟΜΕΝΟΝ ΠΡΟΣ ΜΕ ΟΤ ΜΗ ΕΚΒΑΛΩ ΕΞΩ, *HIM THAT COMETH UNTO ME I WILL IN NO WISE CAST OUT*. Notice here the use of οὐ μή, which gives the strongest form of negative statement known in Greek.

8. ἐπιβάλλω, *cast upon*: *they threw the dead bodies upon wagons and took them outside of the city*, τοὺς νεκροὺς ἐπὶ ἀμάξας ἐπιβαλόντες ἀπήγαγον ἔξω τῆς πόλεως. — *ἐπιβολή*, in various meanings.

9. καταβάλλω, *throw down, strike down*: *throwing down the images of the gods*, καταβάλλων τῶν θεῶν τὰ ἀγάλματα. ἀρκτὸν καταβέβληκεν, *he has brought down a bear*. τὸ ἀργύριον καταβάλλειν, *to pay down the money* ("plank down the cash"). καταβολή, among other meanings, has that of *a deposit, payment*.

10. μεταβάλλω, *change, alter* (trans. or intrans.). *It is no easy matter to change an evil nature*, πονηρὰν φύσιν μεταβαλεῖν οὐ δύδιον. — μεταβάλλειν ἔθος, *to change a custom*: τοὺς τρόπους, *one's manners*; πολιτείαν ἐξ ὀλιγαρχίας εἰς δημοκρατίαν, *a government from an oligarchy to a democracy*; τὸ ὄνομα, *one's name*; διαιταν, *a DIET, mode of life*; τὰς θέξας, *one's views, etc., etc.* μεταβαλόντες Ἑλληνες ἐγένοντο, *they changed and became Greeks*. b. The middle is likewise so used: τὰ ἴματα μεταβάλλεσθαι, *to change one's clothes*. ἔρει ὡς μεταβέβλημαι, *he will say that I have changed*. c. μεταβολή, *a change*: παντοῖα μεταβολαί, *all sorts of changes*. εὐμετάβολος, *easy to change, fickle*: σὺ δέ, διὰ τὸ εὐμετάβολος εἶναι, *but you, owing to your fickleness*.

11. παραβάλλω, *cast by the side of*; hence, *compare*. *Let us compare them with one another and consider whether they will differ from one another at all*, παραβαλόντες αὐτοὺς πρὸς ἄλλήλους σκεψώμεθα εἴ τι διοίσουσιν ἄλλήλων. b. παραβολή, *a putting by the side of, comparison*: ἐν τῇ παραβολῇ τῶν βίων, *in the comparison of the lives*. In the N.T. it means **PARABLE**. In Mathematics, **PARABOLA**.

12. περιβάλλω, *throw around*: καὶ τινες τείχη περιεβάλλοντο, *and some surrounded themselves with walls* (*put walls around themselves*). ἄλλήλους περιέβαλλον, *they fell to embracing one another*. a. Special meaning: *involve; any one* (τινά) *in calamities* (συμφοραῖς), *in evils* (κακοῖς), *in dangers* (κινδύνοις), etc. — περιβολή, in various meanings, as *something thrown around, garment; an embrace, etc.*

13. **προβάλλω**, *cast before, put forward*: ὁ νόφ' ἀπάντων προβαλλόμενος λόγος, *the argument put forward by everybody*. b. In the middle, *put before one's self as a protection, bulwark, screen, defence, etc.* In front of Attica, said Demosthenes, *I placed as a defence arms, cities, strategetic points* (lit. *places*), *harbors, ships, and cavalry, σῆπλα καὶ πόλεις καὶ τόπους καὶ λιμένας καὶ νάυς καὶ ἵππους προύβαλόμην πρὸ τῆς Ἀττικῆς*. — προβολή has various meanings. πρόβλημα, *anything put forward as a defence, protection, etc.* Also, that which one has *put before him to be achieved*, PROBLEM: φαίνεται προβλημάτων γέμειν, *he seems to be full of problems*.

14. **προσβάλλω**, *attack*: τῷ τείχει, *the wall*. προσβολὰς ποιεῖσθαι πρὸς τὴν πόλιν, *to make attacks against the city*. προσβολὴ ἐγένετο ἰσχυρά, *a vigorous attack was made*. [ἐπιτίθεμαι and ἐπίθεσις also mean *attack*: ἐπιθέστως γενομένης, *an attack having been made*.]

15. **συμβάλλω**, *throw together*, develops various meanings from the literal one. Perhaps the most common uses are the following: a. *bring together in a hostile sense, bring into collision or conflict, set by the ears, stir up strife between, etc.* ὡκυητε συμβαλεῖν φίλους, *she hesitated to set friends by the ears*. τοὺς ἀλεκτρυόνας συμβάλλειν, *to set the cocks to fighting*. b. *bring together for purposes of comparison, compare*: μικρὰ μεγάλοις, *small things to great*. παραβάλλω also = *compare*.

c. *contribute (in the middle)*: τοῦτο συμβαλεῖται πρὸς τὸ λανθάνειν, *this will contribute towards secrecy*. μέγα συνεβάλετο τῷ Πελοπίδᾳ εἰς τὸ τίμασθαι ὅτι ἐνενίκηκεσταν οἱ Θηβαῖοι, *the fact that the Thebans had conquered contributed greatly towards causing Pelopidas to be held in honor*. πότερος πλειω ἔμβεβληται ήμῶν; *which of us has contributed most?* Σπαρτιάται εἰς τὴν ναυμαχίāν δέκα μόνον συνεβάλοντο τριήρεις, *the Spartans contributed only 10 triremes towards the sea-fight*.

β. τὰ σύμβολα (lit. *things brought together*) denoted “*the halves or corresponding pieces of a bone or coin, which two ἔνοι*” (*guest-friends*) “*or any two contracting parties broke between them, each party keeping one piece*” (L. and S.). Naturally, then, the pieces when *put together* (hence the name, **σύμβολα**) would fit, and each piece would fit nothing but its own corresponding half. Their fitting was thus a mark of genuineness. Hence came the meaning

of *token*, that by which something is known or recognized or inferred. This gives us the word SYMBOL, a *sign* or *token*.
συμβολή is used in various senses.

16. ὑπερβάλλω, *throw over or beyond*. From this literal meaning comes the general one of *surpass*, *outdo*, *excel*: ὑπερβάλλουσιν αἱ ήδοναι τὰς λύπας (ορ, τῶν λύπων), *the pleasures exceed the pains*. ὑπερβαλλόντως, *exceedingly*. b. ὑπερβάλλω is also frequently used in the sense of *crossing*, *passing over*: βουλεύεσθαι εἴτε τίμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὅρος, *to deliberate whether it seems best to cross the mountain to-day or to-morrow*. τὸ ὑπερβάλλον τοῦ στρατεύματος, *the part of the army that was (or is) crossing over*.

c. ὑπερβολή: (1) *overshooting the mark*, *excess*, *extravagance*. Hence HYPERBOLE, *extravagance in speech*. (2) η ὑπερβολή τῶν ὁρῶν, *the passage of the mountains*, i.e. either the *act of crossing*, or the *place of crossing*. (3) In Mathematics ὑπερβολή was the conic section called the HYPERBOLA.

17. ὑποβάλλω, *throw under*. Much more common is the transferred meaning, *throw in an underhand or secret way*: hence *suggest*, *prompt*: ὑποβαλεῖν δυνήσεσθε έάν τι ἐπιλανθάνωνται, *you will be able to prompt them, if they forget anything*. (Compare ὑποτίθημι for a similar meaning.)

For passives of βάλλω supplied by πίπτω see this verb.

Βάπτω, *dip*, *dye*, -βάψω, ἔβαψα, *no* perf. act., βέβαμματ, ἔβαφην.

He puts it in fire and after that he dips it in water, εἰς πῦρ αὐτὸς ἐντίθησι, ματ' ἔκενο δὲ εἰς ὕδωρ βάπτει. You know that the dyers, whenever they want to dye wool, etc., oisθα δτι οι βαφεῖς, ἐπειδὸν βουληθῶσι βάψαι ἔρια, κ.τ.λ. ὁ ἀν τούτῳ τῷ τρόπῳ βαφῆ, *whatever has been dyed in this manner. τὸ βαφέν, that which has been dyed*.

b. From a kindred word, βαπτίζω, not often used in Attic, comes BAPTIZE. βαπτιστής, BAPTIST. βαπτιστήριον, a place to baptize in, BAPTISTERY. βάπτισμα, BAPTISM. PEDOBAPTIST, one who believes in baptizing children (*παῖς, παιδός, child*). ANABAPTIST, one who believes that infant baptism is not valid, and that therefore persons baptized in infancy should be baptized again (*ἀνά*) on being admitted to the church.

Βιβάξω, *cause to go*, is transitive, corresponding to the intrans. βαίνω, and like βαίνω, βιβάξω is used mainly in compounds. The perf. act. and pass. and aor. pass. do not occur in Attic. The fut. act. is either -βιβάσω or (usually) -βιβῶ (-βιβᾶς, -βιβᾶ, etc.). Fut. middle -βιβάσομαι or -βιβῶμαι. The aorists are regular, -εβιβασα and -εβιβασάμην.

οἱ ὄπλιται διαβαίνουσιν (διαβήσονται, διέβησαν) εἰς τὴν νῆσον, *the hoplites are crossing over (will cross over, crossed over) into the island.* οἱ στρατηγοὶ τοὺς ὄπλιτας διαβιβάζουσιν (διαβιβώσιν, διεβιβάσαν) εἰς τὴν νῆσον, *the generals are conveying (will convey, conveyed) the hoplites across into the island.* So, ἐμβαίνω, *embark* (intrans.) and ἐμβιβάξω, *embark* (trans. e.g. τοὺς στρατιώτας, *the troops*). ἀναβαίνειν ἐφ' ἵππον, *to mount a horse*: ἀναβιβάζειν τινὰ ἐφ' ἵππον, *to make one mount a horse.* — *We must make boys, at as early an age as possible, mount upon horses,* ἐπὶ τοὺς ἵππους ἀναβιβαστέον (sc. ἐστι) τοὺς παιδάς ὡς νεωτάτους. In the middle ἀναβιβάζεσθαι (*ἀναβιβάσασθαι*) is used of bringing one's children, wife, or relatives up into court, that they may excite the compassion of the dicasts (*δικασταί, jurors*) in favor of the man on trial: τὰ παιδία τινὰς ἀναβιβάται, *perhaps he will bring his little children into court.*

Βιόω, *live.* The pres. and impf. (βιῶ and ἐβίονται) are rare in Attic, ζῶ (ζῆσις ζῆ, etc.) and ἔζων (ἔζηται, ζῆται, etc.) being used instead. Fut. is βιώσομαι. Aor. ἐβίων (1st aor. ἐβίωσα is rare), βιῶ (βιώς, βιῷ like ἔγνων, γνῶ), βιώνη (like τιμώνη, not like γνοίην as we should expect), [any imperative in Attic?], βιώναι, βιόος, βιόντος (like γνοός, γνόντος). Perf. act. βεβίωκα. The perf. pass. occurs in such expressions as τὰ τούτῳ βεβιωμένα, *the acts of this man's life.* ὁ βεβιωμένος τοι βίος, *the life you have lived.* The tenses are therefore ζῶ, ζῆσιν, βιώσομαι or ζήσω, ἐβίων, βεβίωκα, βεβίωται. ἀναβιώναι means *to come to life again, be restored to life*, either from actual or apparent death: μελλων θάπτεσθαι, ἐπὶ τῷ πυρῷ κείμενος ἀνεβίω· ἀναβιούς δὲ κ.τ.λ. *as he was on the point of being buried, he came to life again while lying on the funeral pyre; and after he came to life again, etc.*

B. ὁ βίος, *life, i.e. the course of life;* life as measured by what one does or suffers; distinguished from ζωή, *the principle or breath of life.* The departure of ζωή results in death. *To write a man's*

life will of course be **βίον γράφειν**. Hence BIOGRAPHY and AUTOBIOGRAPHY (**αὐτός, self**). So, too, it is the word in the APHORISM (**ἀφορισμός**) of the Greek physician Hippocrates, *Life is short, and art is long, οὐ βίος βραχύς, η τέχνη μακρά*. **Βίοι Παράλληλοι** (unattic), PARALLEL Lives, the parallel lives of Greeks and Romans by Plutarch. He wrote the lives in pairs, the life of a Greek and then that of a Roman, usually following each pair of lives with a comparison (**σύγκρισις**, unattic in this sense) of the two.

b. **Βίος** also means *living, livelihood*: **τὸν βίον ποιεῖσθαι ἀπό τολέμου, to make (or get) one's living from war**. **βιοτεύειν, to gain a livelihood, to live**. **βιωτός, worth living**: **φησὶν οὐ βιωτὸν εἶναι τὸν βίον, he says life is not worth living**. **ἀβίωτος, ov, unendurable**, that under which one cannot live: **ἀβίωτον εἶναι μοι πεποίηκε τὸν βίον, he has made life to be unendurable for me**.

BIOLOGY is the *Science of Life*. ZOOLOGY, the study of *animals* (**ζῷον**).

Βιώσκομαι, in the comp. **ἀναβιώσκομαι**, *revive*, has pres. and impf. either in the sense of *bring back to life* (trans.) or *come back to life* (intrans.). The aor. in the trans. sense is **ἀνεβιωσάμην**, and in the other sense, **ἀνεβίων** (**ἀναβιῶ, ἀναβιώη, ἀναβιών, ἀναβιώσις**). No other tenses in Attic. **ἴσανπερ γε μηδ δυνάμεθαι αὐτὸν ἀναβιωσασθαι, that is (γέ), if we are really (πέρ) unable to restore him to life**. **ἀπέθανε, πάλιν δ' ἀνεβίω, died, and came to life again**.

Βλάπτω, injure (**τινά**), **βλάψω, ἔβλαψα, βέβλαψα, βέβλαψμαι, ἔβλάψθην** (less often **ἔβλαψθην**). For **βλαβήσομαι**, *I shall be injured*, **βλάψομαι** is also found.

a. *All of whom put together have inflicted fewer injuries upon the State than this man [has done]*, **οἱ σύμπαντες ἐλάττω τὴν πόλιν βεβλάφασι τόντου**. *They inflicted many (very many, great, greater) injuries upon you*, **πολλὰ (πλειστα, μεγάλα, μείζω) ὕμᾶς ἔβλαψαν**. **μέγα βλάψαι, to inflict a great injury**; but the singular of an adj. is rare in such a construction as compared with the very frequent use of the plural.

b. **βλάψη, or, τὸ βλάψος, injury**. **βλαβερός, injurious**. **ἀβλαβής, unharmed**, and also **harmless**: **ἀβλαβῆς ἔστε, you shall be uninjured**. **αἱ τίδοναι δσαι ἀβλαβεῖς, all harmless pleasures**.

Βλέπω, *look*, ἔβλεπον, βλέψομαι, and ἔβλεψα are the Attic tenses in use. βλέψον, ἔφη, πρὸς τὰ ὄρη καὶ ίδε ὡς ἄβατα πάντα ἔστιν, *look; said he, towards the mountains, and see how impassable they all are.* βλέψον κάτω. — καὶ δῆ βλέπω. — βλέπε νῦν ἄνω. — βλέπω. — περίαγε τὸν τράχηλον. εἰδές τι; — τὰς νεφέλας γε καὶ τὸν οὐρανόν. *Look down. — All right. I AM (καὶ) looking. — Now look up. — I'm looking. — Turn your neck around. Did you see anything? — Yes (γέ), the clouds and the sky.* πρὸς μεσημβρίαν βλέπουσα οἰκία, *a house with a southern exposure.* ή βουλὴ ἄπασ' ἔβλεψε νάπτι, *the whole senate looked mustard (cf. to look daggers at any one).*

b. αἱ βλεφαρίδες, *the eyelashes.* τὰ βλέφαρα, *the eyelids:* τὰ βλέφαρα ἐν τῷ ὕπνῳ συγκλείεται, *the eyelids shut together in sleep.*

B.

COMPOUNDS.

1. ἀναβλέπω, *look up:* ήδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρῳ δόμοιαν, ή παρδάλει ή λύκῳ ή ταύρῳ; *did you ever look up, I wonder (ήδη), and see a cloud like a CENTAUR or a leopard or a wolf or a bull?* b. ἀναβλέπω also means *to receive one's sight:* παραχρῆμα διέβλεψεν, *immediately he received his sight.*

2. ἀντιβλέπω, *look in the face:* τῷ ἡμῷ πατρὶ οὐδὲ ἀντιβλέπειν δύναμαι, *I can't even look my father in the face.*

3. ἀποβλέπω εἰς (or πρὸς) τινα, *look off* (from everything else) *towards any one, fix the gaze upon:* ἀποβλέψατε εἰς πατέρων τῶν ὑμετέρων θήκας, *Cast your eyes upon the sepulchres of your fathers* (Jowett). ή σὴ πατρὶς εἰς σὲ ἀποβλέπει, *your country has its gaze fixed upon thee.*

4. ὑποβλέπω, *look at in an underhand way* (cf. ὑποβάλλω), *regard with suspicion:* ὑποβλέψονταί σε, διαφθορέα ήγούμενοι, *they will regard you with suspicion, looking upon you as a corrupter.* The same meaning of *underhand, secret*, is seen in ὑποπτεύω, the usual word for *suspect*, and in Lat. *sub* in the very word *suspect*, and in *suspicion.*

Βοάω, *shout, cry aloud;* the only other tenses in Attic are ἔβοῶν, βοήσομαι, ἔβοήσα: the pres. mid. or pass. is also used

in comp., as: *τοὺς θεοὺς ἐπιβοῶμενοι*, *calling upon the gods*. As pass. *ἐπιβοῶμενος*, *cried out upon*. Alcibiades in a speech favoring the Sicilian Expedition complained of *τὰ ίδια ἐπιβοῶμενος*, *i.e.* “*being assailed in my private life*” (Jowett). *ἐκείνῳ ἐπεβόω πλεῖν*, *they kept shouting to him to sail*. *καταβοῶ*, *cry against, decry* (*τινός*: cf. *λέγειν κατά τινος*, *to make a speech against some one*).

B. **βοή**, a *call, cry, shout*. *περιβόητος, ον*, *that about* (*περὶ*) *which much noise is made, much talked about*; hence, like this latter expression, it has either a good meaning, *noted, celebrated*, or a bad one, *notorious, infamous*. E.g. Thucydides says of the Sicilian Expedition, *the armament became talked about* (*famous, renowned, etc.*) *because of the brilliant appearance it presented*, *ο στόλος ὅψεως λαμπρότητη περιβόητος ἐγένετο*. In a speech of Lysias we read: *ἐκκαλέσας ἔτυπτέ με. καὶ τότε ἐν ἄρα, ἵνα μὴ περιβόητος εἴην, ἡσυχάνι τὸ γον, he called me out (of the house) and fell to beating me. And at that time I kept quiet about it, that I might not be talked about* (= *to avoid a scandal*).

Βόσκω, *feed, ἔβοσκον, βοσκήσω*, the only act. tenses. In mid. or pass. pres. and imperf. are the Attic tenses. The act. is trans., as: *αἱ ἀλπίδες βόσκουσι φυγάδας*, *hopes feed exiles*. The mid. (or pass.) is intrans., as: *ἄλπισιν ἔβόσκετο, he (was) fed on hopes*. *ἄγριη πολλῶν χοίρων βοσκομένη* (or *βοσκομένων*), *a herd of many swine feeding*.

Βοσκήματα, *cattle*. From *ἡ προβοσκίς* (-κίδος) (unattic) *something in front* (*πρό*) *to feed with*, comes PROBOSCIS. From **βοτάνη**, *something to feed on, herbage*, comes BOTANY.

Βούλομαι, *wish, want, βουλήσομαι, ἔβουλήθην* (= *I wished*: D.P.) **βεβούλημαι**.

The student will remember that **βούλομαι**, **οίομαι**, and **δψομαι** are the 3 verbs given in grammars as having the 2nd pers. sing. of the pres. ind. mid. limited to the form **βούλει**, **οίει**, **δψει**: so that **βούλη** and **οίη** are always pres. subjunctive. b. The impf. and aor. augment either **ἔβ-** or **ἡβ-**; **δύναμαι** and **μέλλω** being the other two verbs that may take **ἡ** for augment. Inscriptions prove that **ἣ** was the classic augment.

c. Notice carefully the Greek way of expressing such sentences

as (a) *I wish he had never come.* (b) *I wish I were able to go. I wish she were present.* (c) *I wish he would come to-morrow.* In all such sentences we use "wish" in the present tense, and leave the following part of the sentence to express the nature of the wish. For sentences such as (a) and (b), in which the thing wished is contrary to the real facts, the Greeks express the unreality of the case by using ἐβούλόμην ἀν, lit. "I could have wished (but did not)," for sentences such as (a); or, "I could wish (but do not)," for sentences such as (b). Thus, *I wish he had never come*, is: ἐβούλόμην ἀν αὐτὸν μήποτ' ἔλθειν. — *I wish I were able to go*, is: ἐβούλόμην ἀν οἷς τ' είναι ἔλθειν. — *I wish she were present*, is: ἐβούλόμην ἀν αὐτὴν παρεῖναι. Where the thing wished for refers to the future, as *I wish he would come to-morrow*, the Greeks say *I should wish him to come to-morrow*, βούλομην ἀν αὐτὸν αὔριον ἔλθειν.

d. **βούλησις**, *wish, desire.* κατὰ (παρὰ) τὴν βούλησιν είναι (γίγνεσθαι), *to be (happen) according (contrary) to one's wish.* **βούλήσεις καὶ ἐπιθύμια**, *wishes and desires.*

e. As between **βούλομαι** and **ἴθεω**, both of which are often rendered *wish*, **βούλομαι** expresses the *desire* to do a thing; while **ἴθεω** brings in the element of *will*, either in a mild form, as: *they are not willing to go*, οὐκ ἔθελουσιν ἔλθειν; or in an intense form, as: *they WILL not go* (they absolutely refuse to go), οὐκ ἔθελουσιν ἔλθειν.

Γ.

Γαμέω, *marry.* Fut. and aor. act. and mid. are reg. on stem **γαμ-**: the other tenses are reg. on stem **γαμε-**. The forms are therefore: **γαμῶ**, **γαμώ**, **ἔγημα**, **γεγάμηκα**. Mid. **γαμοῦματ**, **γαμοῦματ**, **ἔγημάμην**, **γεγάμηματ**. The act. = *dūcō*, said of a *man*; the mid. = *nūbō*, said of a *woman*. The act. takes the accus., and the mid. takes the dat.

Nobody was willing to marry the lame daughter, τὴν χωλὴν θυγατέρα οὐδεὶς ἤθελε γῆμα. *To our grandfather were born four daughters*, one of whom married the defendant, τῷ ήμετέρῳ πάππῳ ἐγένοντο θυγατέρες τέτταρες, ὃν μᾶλα ἐγήματο τῷ φεύγοντι. a. When *marry=give in marriage*, the word is **ἴκεδιδωμι**: *the father married his daughter to a rich husband*, ὁ πατήρ τὴν θυγατέρα πλουσιῷ ἀνδρὶ ἐξέδωκεν.

b. ὁ γάμος, *marriage, wedding.* γαμικός, *pertaining to marriage.* The words MONOGAMY, BIGAMY, and POLYGAMY explain themselves. *Bigamy* is part Lat. (*bis, twice*), and part Greek.

Τελάω, *laugh, γελάσομαι, ἐγέλασσα,* no perf. act. The pass. is used chiefly in the comp. καταγελῶ, *laugh at, deride, ridicule;* aor. κατεγελάσθην. The 3 points of irregularity are: (1) retaining short alpha contrary to the analogy of τιμάω, τιμήσω: (2) using fut. in *middle* voice: and (3) inserting sigma in aor. pass. πάντες οἱ παρόντες ἐγέλασαν ἐπὶ τῷ προσιμῷ, *all the company laughed at the introduction to the speech.*

b. The comp. καταγελῶ takes the gen.: notice that κατα-γελῶ is exactly *de-ride* (*de* and *rideō*). καὶ κατεγέλων Αὐτοῦ, *and they laughed Him to scorn.* But the pass. is used personally; *he departed thence, not only worsted (=defeated), but also derided, ἀπῆλθεν ἐκεῖθεν οὐ μόνον ἤττηθεις ἀλλὰ καὶ καταγελασθεῖς.*

B. ὁ γέλως, *laughter: ἐπειὶ γένθετο τοῦ γέλωτος, when he perceived the laughter.* πολὺς γέλως ἐγένετο, *a loud laugh arose.* In the Iliad (1. 599) Homer speaks of *inextinguishable laughter* (ἀσβεστος γέλως) arising among the blessed gods. Hence the expression *Homeric laughter.* See σβέννυμι, B. γέλωτοποιός, *one who creates laughter, a clown, buffoon.* γέλοιος (ορ γέλοιος), *exciting laughter, used of persons or things: γέλει ὁ μῶρος καν τι μὴ γελοῖον οὐ, the fool laughs, even if there is nothing to laugh at.* καταγέλαστος, *on, laughed at, derided: μὴ ποιήσῃς τοὺς Πέρσας καταγελάστους γενέσθαι τοῖς Ἑλλησιν, do not make the Persians become objects of derision to the Greeks.* *Smile* is μειδιάω, -σσω, ἐμειδάσσα. The verb proceeds no further.

Γέγηθα (2nd perf. of γηθέω), used as a present, *rejoice.* The part. γεγηθάς is the form that occurs oftenest. The usual verb for *rejoice* is χαίρω.

Γηράσκω and γηράω, *grow old, γηράστω and γηράσομαι, ἐγήρασα, γεγήρακα.*

b. τὸ γήρας (τοῦ γήρως, τῷ γήρᾳ or γήραι), *old age.* γεραιός, *old, aged* (γεραιτερος and γεραιτατος, irreg. comp. and superl., the ο of the stem being omitted). γέρων, γέροντος, *old man.* τῇ Γερουσίᾳ,

the **GEROUSIA**, Council of Elders at Sparta. γράն, γράός, *an old woman.*

Γίγνομαι, *become*, γενήσομαι, ἐγενόμην, γεγένημαι and γέγονα (2nd perf. act.). For γίγνομαι and ἐγενόμην the forms γίνομαι and ἐγένόμην also occur, but far less frequently; γίγνομαι is the only form in inscriptions of the classic period. The form γίγνομαι is reduplicated from γεν-, with ε dropped out. [In the N.T. the verb is often used as depon. pass. with aor. ἐγενήθην.]

A. The fundamental meaning of γίγνομαι is, *come into being or existence*, as seen in **Γένεσις**, GENESIS, the name given to the book that tells about the Creation. From this primary meaning are developed the following ones, which of course only include the more ordinary and usual significations.

a. *To become*, the most common meaning of all: ὁ ἥλιος ἐγένετο μέλας καὶ ἡ σελήνη ἐγένετο ὡς αἷμα, *the sun became black, and the moon became as blood.* b. *To be born*: ἐπειδὴ τὸ παιδίον ἐγένετο ἡμῖν, *when the little child was born to us* (= *when our little child was born*). a. In this sense the perf. is oftener γέγονα than γεγένημαι, and is equivalent to our word *old* (Lat. *natus*): ἔτη γεγονὼς πλέιω ἐβδομήκοντα, *more than 70 years old.* γεγονὼς ἔτη περὶ πεντήκοντα ἵστις ἡ μικρὸν ἔλαττον, *being about 50 years old, perhaps, or a little less.* δύο καὶ τριάκοντα ἔτη γέγονα, *I am thirty-two.*

c. *To arise, happen, take place, occur*: θόρυβος γενήσεται, *a tumult will arise.* So, γέλως, *laughter*, χειμῶν, *a storm*, γίγνεται, *arises.* σεισμοὶ πολλοὶ καὶ ἵσχυροι ἐγένοντο, *many severe earthquakes occurred.* ἡ μάχη ἡ νεωστὶ γεγενημένη, *the battle that has recently taken place.* πότε γενήσεται; *when will it happen?* d. of numbers, estimates, etc., *to amount to*: ἐγένοντο οἱ σύμπαντες ὀπλῖται μύριοι καὶ χιλιοί, *the whole number of heavy-armed men amounted to eleven thousand.* e. of persons, *to prove or show one's self*: ἐδεήθησαν αὐτὸν προθύμου γενέσθαι, *they begged him to show himself eager (zealous).*

f. As everything that comes into being has its cause and has therefore been acted upon, γίγνομαι is often used in Greek where we should use a passive. E.g. ὁ ταῦς ἐνεκα τῆς οὐρᾶς γέγονε, διὰ τὸ κάλλος αὐτῆς, *the peacock has been created on account of its tail, because of its beauty.* εἰρήνη ἐγένετο ἄν, *peace would have been made.*

ψήφισμα γεγένηται, a decree (PSEPHISM) has been passed. οἱ δρκοὶ ἐγεγένητο, the oaths had been taken. ἀλεῖς ἐκ τῆς θαλάσσης γίγνονται, salt is obtained from the sea. τὰ οὐφ' ὑμῶν γενόμενα (= πράχθεντα), the things that were done by you.

g. γίγνομαι is used to supply the lacking tenses of εἰμι: thus, ἐγενόμην is sometimes to be rendered *I was*: γέγονα or γεγένημαι, *I have been*: ἐγεγόνη or ἐγεγενήμην, *I had been*.

h. γίγνομαι is often used in the sense of our word *get*, as a verb of motion. ἐτελεῖ ἐγγύς (όμοιος, ἀνωτέρω, κατωτέρω, ἐν τῷ πέραν, κ.τ.λ.) ἐγένοντο, when they got near (got. together, higher up, lower down, on the other side, etc.). πότε ἐκεῖ γενησόμεθα; when shall we get there? ἐπειδὴ ἐν ταῖς Ἀθήναις γεγενήμεθα, now that we have reached Athens. [The verb ἀφικνοῦμαι, *arrive*, takes the whither case (*accus.*) after it: ἐκεῖστε ἀφίκετο, *he had arrived there* (lit. *thither*). ἐξ τὰς Ἀθήνας ἀφίκετο, *he arrived in Athens, or at Athens.*] εἰ γενησόμεθα ἐπὶ βασιλεῖ, if we get in the power of the king. πρὸς τήμεραν ἐγίγνετο, it was getting towards day.

This will suffice to indicate the range of this verb.

B. COMPOUNDS.

Of these only a few need to be specially noted.

1. ἐγγίγνεται, impersonal = ἔξεστι or ἔνεστι, or οἱόν τέ ἔστι (οἱόν τ' ἔστι), or δυνατόν ἔστι = it is possible: ὡς ἐώρων οὐκέτι ἐγγενησόμενον ἐκπλεῦσαι, when they saw that it would no longer be possible to sail out.

2. ἐπιγίγνομαι denotes succession (ἐπί, upon. Cf. *woe upon woe*), and is frequent in such expressions as τοῦ ἐπιγιγνομένου χειμῶνος, τῆρους, θέρους, in the course of the ensuing Winter, Spring, Summer. The part. ἐπιών is used in the same sense: τῆς ἐπιούσης ημέρας, νυκτός, in the course of the following day, night.

3. περιγίγνομαι, lit. *get around* any one, means *get the better of, be superior to, prevail over, etc.* Alleging that (ὡς renders both of these words) thus he would get the better of the rebels, ὡς οὕτω περιγενόμενος ἀν τῶν ἀντιστασιωτῶν [ἀντιστασιώτης]. b. *survive, i.e. get the better of* some disaster that threatened death: ἐπὶ τὴν θάλασσαν οἱ περιγενόμενοι κατέφυγον, *the survivors fled down to the sea.*

4. προσγίγνομαι, *be added to, accrue.* Cf. πρὸς δὲ τούτοις, and

in addition to these things. ἦν τοῦτο τὸ ναυτικὸν τῷ ήμετέρῳ προσγένηται, if this navy (fleet) be added to ours. τὰ προσγεγενημένα, the resources that have accrued.

C. There is hardly any end to the derivatives on the stems *γεν-* and *γον-*. A few are:

γένεσις, GENESIS, *origin, creation*. τὸ γένος, *race, sex, gender*: τὸ Ἑλληνικὸν γένος, *the Hellenic race*. τὸ ἄρρεν (θῆλυ) γένος, *the male (female) sex*. γονεύς, γονεῖς, *parent, parents*. οἱ πρόγονοι ήμῶν, *our ancestors, forefathers, progenitors*. [Progeny refers to descendants, by what seems to be a freak of language.] οἱ ἐπίγονοι, *those who succeed to, or come after others, i.e. descendants*. In Greek legend, οἱ Ἐπίγονοι, the EPIGONI, are the seven sons of the seven chieftains who fought against Thebes. ἐκγονοί, *descendants, offspring*. **γενεά**, *generation*: οὐ πολλαῖς γενεαῖς ὕστερον, *not many generations afterwards*. **γενεᾶλογία**, GENEALOGY, *i.e. an account or statement (λόγος) of one's descent*. **γεννάω**, *beget*. **γέννησις**, *begetting, originating*: τέμιος Σόλων διὰ τὴν τῶν νόμων γέννησιν, *Solon is honored because of the creation of his laws*. **γενναῖος**, *of noble birth*: also, in general, *noble*. **εὐγενής**, *of noble birth*. **εὐγένεια**, *noble birth*. **ἀγενής**, *of ignoble birth*; in general, *ignoble, mean*: ἔγὼ ὑμῶν οὐδὲν ἀγενὲς καταγγνώσκω, *I do not accuse you of anything mean*. **συγγενής**, *of the same descent with, kin*: as a subst. it means *kinsman*: ἔργον εὑρεῖν συγγενῆ πένητός ἐστιν, *it is a (hard) task to find a poor man's kinsman*. **συγγένεια**, *relationship*. [KIN is from **γένος**.]

b. **HOMOGENEOUS**, *of similar kind* (**ὅμοιος** and **γένος**). **HETEROGENEOUS**, *of another kind* (**ἕτερος**). **HYDROGEN**, one of the two constituents of water, lit. means *water-producer* (**ὕδωρ, ὕδατος**). **NITROGEN** (**νιτρον**, Attic **λίτρον**, NITRE), one of the two constituents of air; so named because it is an essential element of nitre. **OXYGEN**, lit. *acid-producer*; so named “because originally supposed to be an essential part of every acid.” (**όξυς**, *sharp*: τὸ ὄξος, *acid, vinegar*.) The words *genus*, *genius*, *general*, etc., though Lat. derivatives, are all on the same root *γεν-*, Lat. *genus*.

Γιγνώσκω, *know*, **γνώσομαι**, **ἔγνων**, **ἔγνωκα**, **ἔγνωσμαί**, **ἔγνωσθην**. [The form *γινώσκω* also occurs, but is rare in good Attic.]

The basis of the word is **γνω-**, Engl. *know*; Latin *gnōscō*, old

form of *nōscō*; German *kennen*; Scotch *ken*. Synopsis of 2nd aor.: **ἔγνων, γνῶ, γνοίην, γνῶθι, γνῶναι, γνός, γνοῦσα, γνόν, γνόντος, γνούστης**, etc.

A. The following are the main uses of the verb:

a. In general, *know, be aware of, perceive, be acquainted with, recognize*. **Γνῶθι σεαυτόν, know thyself**, the famous words written over the entrance to the temple of Apollo at Delphi. **ἔλεγεν ὅτι τοῦτον γνοίη, he said he had known this man.** **ἔλεγεν ὅτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων, he said he knew (recognized) the speech of the men.** **ὁ ἐρμηνεὺς ἔφη τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὥραν καὶ γιγνώσκειν, the interpreter said he saw and recognized the brother of Tissaphernes with them.** **γνωσθέντες τῷ σκευῇ τῶν ὅπλων, being known (recognized) by the style of their arms.**

NOTE.—When the conj. “that” follows “know,” the Gr. construction is either **ὅτι** (or **ὅς**), or the participle, which is often conveniently rendered by our infin.; but the student must not let this tempt him to use the infin. in Greek. *E.g.* **ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη, the soldiers became aware that their fear was a groundless (empty) one.** —*When men know that they are distrusted, they do not love those who distrust them, ἀνθρώποι, ὅταν γνῶσιν ἀπιστούμενοι, οὐ φιλοῦσι τοὺς ἀπιστοῦντας.* —*γνωσθήσομενα ξυνελθόντες, we shall be known to have met together.* **γιγνώσκω ἀγαθούς ὅντας τοῖς στρατιώταις τοὺς ἀγῶνας, I know that the contests are good for the soldiers.**

b. A frequent meaning is, *decide, resolve*: **Ἀγησιλαὸς (ἄγ) ἔγνω διώκειν, Agesilaos determined to pursue.** Compare **ἔγνω μενετέον ὅν, he KNEW that he had to remain**, with **ἔγνω μενετέον εἶναι, he RESOLVED that he must remain.**

c. A third and very common meaning is, *hold views or opinions*, as: **πάντες ταῦτα ἔγιγνώσκομεν, we all held the same opinions.** **τρέξαμην τάναντία τούτοις γιγνώσκειν, I began to entertain views opposed to these men.** **πιστεύων ὄρθως γιγνώσκειν περὶ τοῦ πολέμου, confident that he was right in his opinion about the war.**

B. “Knowledge” is **γνῶσις**, corresponding to the common meaning of the verb. Much more common is **γνώμη**, which has a variety of meanings, chiefly connected with significations *b* and *c*. It means *opinion*, as: **τὴν αὐτὴν γνώμην ἔχειν, to have (hold) the same opinion.** **κατὰ τὴν ἐμὴν γνώμην, according to my view (or**

60 Γιγνώσκω: DERIVATIVES AND COMPOUNDS.

opinion). It also means (see signif. b) a *resolve, decision, a plan, purpose, etc.* ἐπεὶ τὴν ὑμετέραν γνώμην ἥσθανόμην, *when I perceived your intention.* η δὲ γνώμη ἡν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων θλῶντα καὶ διακόψοντα, *the purpose (of the scythe-bearing chariots) was to drive into the ranks of the Greeks and cut through* (ὡς with fut. part. expressing purpose). Xenophon says of Klearchos, the rigid disciplinarian, who used to punish his soldiers in violent anger, καὶ γνώμη δ' ἐκόλαζεν, *but he used to punish them on principle, too,* γνώμη here expressing that this was something that Klearchos had *determined upon*, as a part of his discipline. αἱ γνῶμαι τῶν ποιητῶν, *the sentiments (maxims) of the poets:* from which meaning we get **GNOMIC**; the “Gnomic Aorist,” so called from its use in sentences expressing some general sentiment or maxim, true for all time, as “Faint heart never won fair lady” (never did do it, never does it, and never will do it, either). γνώριμος, *well-known, acquainted, familiar, as λόγος γνώριμος, a familiar argument.* ἀγνώστης, *unknown, for which also ἀγνωστός, ον.* ἀγνοέω, *not to know, be ignorant.* ἀγνοία, *ignorance.* From γνώμων (-ονος), *capable of knowing, or determining,* came **GNOMON**, the index on the sun-dial. From **Γνωστικός**, *knowing ones, comes Gnostics, men who “claimed to have a deeper wisdom” than others.* [Unattic in this use.] **AGNOSTIC**, one who holds that we can know nothing about the Deity.

Also on this same stem γνο-, but with the γ lost, are ὁ (νόος) νόος, *that which knows, the mind, intellect,* and its kindred words.

C. COMPOUNDS.

1. **ἀναγιγνώσκω**, *read; also recognize; but read is the common meaning.* τὴν ἐπιστολὴν ἀναγνῶναι (ἀναγνούσ), *to read (having read) the letter.* ηδέως ἀν ἀναγνοίην αὐτήν, *I should like to read it.* — γραφή τε καὶ ἀνάγνωσις, *writing and reading.*

2. **διαγιγνώσκω**, *know apart, hence distinguish, discern.* From διάγνωσις, *a distinguishing, comes DIAGNO'SIS, the act of distinguishing the disease under which a patient is suffering.*

3. **καταγιγνώσκω**, *charge anything against some one (τινός τι), accuse one of anything: οὐδέν ἀγεννές ὑμῶν καταγιγνώσκω, I do not charge you with anything mean.* As a judicial term **καταγιγνώσκω**

= *pass sentence upon*, with the punishment in the accus.: τῶν φυγόντων θάνατον καταγνόντες, *after condemning to death those who had escaped.* ή κατάγνωσις τοῦ θανάτου, *the sentence of death.*

4. μεταγιγνώσκω, *change one's opinion, views, mind.* μεταγνόντες πως ἐπειρώντο, *they changed their minds somehow or other, and tried.*

5. προγιγνώσκω, *know beforehand.* From προγνωστικός (unattic) comes PROGNOSTIC, something by which we can *know beforehand* about matters; an indication of something to come.

6. συγγιγνώσκω, *forgive, pardon:* σύγγνωθί μοι, *pardon me (excuse me).* συγγνόμη, *pardon, forgiveness.* συγγνώμαν, σύγγνωμον, *forgiving.*

Γράφω, *write, paint, γράψω, ἔγραψω, γέγραφα, γέγραμματι, ἔγράφην:* fut. pass. γραφήσομαι. The forms are therefore regular except the use of the 2nd aor. pass. and 2nd fut. pass. inst. of 1st aor. and 1st fut.

a. The verb means *mark on a surface*, primarily (cf. en-GRAVE); and writing, drawing, and painting, are only different modes of marking on a surface. b. Another meaning in the active is *propose a law* (*νόμος*) or *a decree* (*ψήφισμα*), because the mover of the law or the decree had to draw it up in writing and hand it in to the secretary (*γραμματεύς*). c. The middle voice means *indict* (*τινά*): οἱ γραψάμενοι Σωκράτην, *those who indicted Sokrates.* ἔγραψατο αὐτὸν παρανόμων, *he indicted him for an illegal proposition (for things contrary to law).* d. The passive is used as passive of any of the above meanings: ἐπιστολὴ ἔγραφη, *a letter was written.* ἵππος (*χήν*) γεγραμμένος, *a painted horse (goose).* ὁ διώκων γραφήσεται, *the defendant will be indicted.* νόμος (*ψήφισμα*) ἔγραφη ἄν, *a law (decree) would have been proposed.*

B. γραφή, *writing, Scripture, indictment:* ή γραφή κατ' αὐτὸν τοιάδε τις ἦν, *the indictment against him was about (τις) as follows.* It also means *a painting, picture.* γράμμα, *something written, a letter (of the alphabet), a writing, document.* τὰ γράμματα μανθάνειν, *to learn one's letters.* πολλὰ γράμματα ποιητῶν τε καὶ σοφιστῶν, *many writings of poets and of sophists.* γραμματιστής, *school-teacher.—γραμμή, a line.* γραμματεύς, *writer, secretary, clerk.* γραφεύς,

painter. γραμματικός, *skilled in letters, or in grammar.* η γραμματική (sc. τέχνη), *the GRAMMATICAL science, GRAMMAR.* γραφικός, *skilled in painting; hence GRAPHIC.* η γραφική, *painting as an art (τέχνη).* ἀγράμματος, *not knowing the letters.* ἀγράφος, *unwritten: νόμοι ἀγράφοι, unwritten laws.*

C.

COMPOUNDS.

1. ἀναγράφω, *write something up, where it can be seen or referred to; hence, register, record, as: τὰς ξυνθήκας ἀναγράψαι ἐν στήλῃ λιθίῃ, to record the agreements on a pillar (column) of stone.* εὐργέτης ἀναγεγράψει, *you will have been recorded as a benefactor.* ἀναγραφή, *a register, record.*

2. ἀπογράφω, *write off, copy: and, from writing off names, register, enroll: ἐκέλευον ἀπογράφεσθαι πάντας, they ordered all to be enrolled, or, taking it as middle, to enroll themselves (have themselves enrolled).*

3. ἔγγράφω, *write in (or paint in): ἐνεγγράπτο τάδε ἐν τῷ ἐπιστολῇ, ὡς ὑστερον ἀνηρέθη, the following things had been written in the letter, as was afterwards found out.*

4. ἐπιγράφω, *write upon, inscribe: ἐπὶ τὸν τρίποδα ἐπέγραψαν ὄνομαστη τὰς πόλεις, upon the tripod (the one now to be seen in the Hippodrome at Constantinople) they inscribed the cities name by name.*

5. μεταγράφω, *change what one has written (the constantly recurring meaning of μετά in comp.): ἐκέλευον αὐτοὺς μεταγράψειν ἀντὶ Θηβαίων Βοιωτούς, they commanded them to alter it and write "Boeotians" instead of "Thebans."*

6. περιγράφω, *draw a line around, circumscribe; hence, set a limit to: περιεγγράπτο μέχρι ὅσου η νίκη ἐδέδοτο αὐτοῖς, the extent up to which the victory had been given to them had been limited.*

7 and 8. προγράφω, and προσγράφω, *write beforehand (τὰς αἰτίας τοῦ πολέμου, the causes of the war); and write in addition, or besides.*

9. συγγράφω, *collect materials for a book or for a treatise, and then put them together in writing; hence, compose a history of.* Θουκυδίδης Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, *Thucydides, an Athenian, wrote a history of the war between*

the Peloponnesians and Athenians. So, συγγραφή, a history; συγγραφέας, historian, writer. σύγγραμμα, a writing, treatise, essay, etc.

D. Derivatives are very numerous in English.

GRAPHITE, black-lead, called Graphite because used to write with. GRAPHIC, as applied to a writer or to his style, means one that seems to *paint* the scene (word-painting). GRAMMAR, GRAMARIAN, GRAMMATICAL, are all connected with γραμματικός, pertaining to letters, or skilled in letters. GRAVEN, cut in upon a surface.

ANAGRAM (ἀναγραμματισμός, unattic), a device by which the letters (γράμματα) in a word or name or sentence are *written up* (ἀνά), so as to form something else. E.g. Astronomer gives Moon-starer. Horatio Nelson gives honor est ā Nilō. Lord Nelson gained the great naval battle of the Nile in 1798. Pilate's question *quid est vēritās?* gives EST VIR QUI ADEST.

AUTOBIOGRAPHY, a person's *life* (βίος) *written by himself*. AUTOGRAPH, a person's name *written by himself*.

BIBLIOGRAPHY, lit. a *writing* about books (βιβλίον), a description of the various books bearing upon any given subject. BIOGRAPHY, a *written* account of some one's *life*.

CALLIGRAPHY, *beautiful writing* (καλός, καλλίτεων). CHEIROGRAPHY, *hand-writing* (ἡ χείρ, χειρός). CRYPTOGRAM, a *secret writing* (κρύπτω, conceal); cipher-writing.

DIAGRAM, a figure formed by drawing *lines* (γραμμή) *across* (διά) from point to point. DIGRAPH, a *double writing*, i.e. a combination of two letters to form one sound, as *ph* for the sound *f*.

PIGRAM, lit. something *written upon*, an *inscription*, denotes a couplet or short poem winding up with something terse, witty, or pointed. EPIGRAPHY, ἐπιγραφή, an *inscription*, the science of inscriptions, i.e. the writings found on walls, pillars, tomb-stones, etc.

GEOGRAPHY, a description of the *earth* (γῆ). GRAPHOSCOPE, an instrument to look at pictures with; γραφή, a *painting*, and σκοπέω, *view, look at*.

HOLOGRAPH, a paper (a will, deed, etc.) *wholly written* (ὅλος, *whole*) by the person who makes the deed. HYDROGRAPHY, a description of the *waters* (τὸ υδωρ) of a country, its lakes, rivers, etc.

ICONOGRAPHY, a description of *statues, paintings, etc.* εἰκών, *statue, portrait*. See εἰκ-, *d.* IDEOGRAPHY (ἰδέα, *form*), a

64 ENGLISH DERIVATIVES FROM *Γράφω* — *Δαρθάνω*.

writing that gives the *forms* or *pictures* of things, instead of writing the names of the things. The word is used of the hieroglyphic picture-writing of the ancient Egyptians.

LITHOGRAPHY, the art of engraving on *stone* (οἱ λίθοις). **LITHOGRAPH**, a picture made by this means.

MONOGRAM, a device by which two or more letters are combined into a *single written character* (*μόνος*, *single*), as: *Æ*. **MONOGRAPH**, a writing or treatise confined to the discussion of a single theme or topic.

OROGRAPHY, a description of *mountains* (τὸ δρός). An *Orographic* map is one that exhibits the mountain system of a country, or of the world. **ORTHOGRAPHY**, *correct* (ὁρθός) *writing*, i.e. *correct spelling*.

PARAGRAPH, now denotes in a writing the solid portions between the breaks indicated by beginning the first line of the paragraph further from the margin. These used to be indicated by a line drawn *along* (*παρά*) on the margin; hence the name. **PHOTOGRAPH**, a picture *painted by the light* (τὸ φῶς, φωτός. See *φαίνω*, B).

SPHENOGRAM, **SPHENOGRAPHY**, the *cuneiform* or *wedge-shaped* inscriptions found in the East. οἱ σφήνη, σφηνός = *cuneus* = *wedge*. The most celebrated Sphenographic writing is the great Behistun inscription of Darius the Great, discovered in Persia. **STENOGRAPHY**, *short-hand*, i.e. writing that compresses the matter into *narrow compass* (*στενός*).

TELEGRAPH, *to write to a distance* (τῆλε (Epic), *a long way off*). **TELEGRAM** (in modern Greek τηλεγράφημα), the message sent to a distance. **TOPOGRAPHY**, a description of *places* or *localities* (οἱ τόποι = *locus* = *place*.)

Δ.

Δάκνω, *bite*, δήξομαι, ἔδακον, —, δέδηγμαι, ἐδήχθην.
οἱ κώνωπες διὰ τοῦ δικτύου οὐδὲ πειρῶνται δάκνειν, *the mosquitoes do not even try to bite through the net* (δίκτυον). δῆγμα, *bite*.

Δαρθάνω, *sleep*; usually **καταδαρθάνω**; the pres. and 2nd aor. **κατέδαρθον**, are the tenses mostly used. Plato has a perf. **καταδεδαρθηκώς**, *having fallen asleep*. The pres. strictly means *I*

am falling asleep. Plato, Phaedo 71, c, has : ἔγρηγορέναι, καταδαρθάνειν, καθεύδειν, ἀνεγέρεσθαι, ἔγρηγορέναι, *to be awake, to be sleepy, to be asleep, to be waking up, to be awake.* See εῦδω.

ΔΕΙ-, *fear*. On this stem there is an aor. ἔδεισα, *I feared*; and on stem δοι-, a pf. δέδοικα, *am afraid, fear*. ἔδεδοικη is of course used as an impf. On stem δι- there are a 2nd pf. and plpf. δέδια and δέδειη, with meaning of pres. and impf. a. These perfects and pluperfects are extremely capricious in the use of the different persons. For the meaning *I fear, you fear*, etc., the forms are :

φοβούμαι	δέδοικα	δέδια
φοβή οг φοβεῖ	(δέδοικας rare)	—
φοβεῖται	δέδοικε	δέδιε "classic but rare."
φοβούμεθα	Plural forms	δέδιμεν
φοβεῖσθε	seem to be lacking	δέδιτε
φοβούνται	in Attic prose.	δέδιάστι

b. For the meaning *I feared, you feared*, etc. (as impf.) we have :

ἔφοβούμην	ἔδεδοικη	—
ἔφοβον	—	ἔδεδεις
ἔφοβεῖτο	ἔδεδοικει	ἔδεδει
ἔφοβούμεθα		
ἔφοβεῖσθε		
ἔφοβούντο	ἔδεδοικεσαν	ἔδεδεσαν or ἔδεδισαν

c. The pass. of φοβῶ, *frighten*, means *I am frightened*; hence *I fear, am afraid*, and fortunately is regular. φοβήσομαι is the fut., ἔφοβήθην the aor., *I feared*, and πεφόβημαι the pf., *I have feared*. But this sometimes has the meaning of a present, for the simple reason that *I have been frightened* and *I am afraid* often amount to so nearly the very same thing. d. In the dependent moods δεδίη and δεδίωστι occur. δεδιέναι (= φοβεῖσθαι) is frequent. So is δεδιώσις, -σια, -σις; but δεδοικώσις is rare. e. As aorists we have ἔφοβήθην and ἔδεισα (δεισώ, δεισαμι, and esp. freq. δείσας. Does δεισαν occur?).

f. All these words may be trans. or intrans. δεδιώσις, τὸ λεγόμενον, τὴν δαυτοῦ σκιάν, *fearing one's own shadow, as the saying is.*

Θάνατον φοβηθῆναι, *to fear death*. The learner will observe that the word "that" after verbs of fearing is to be rendered by μή (*never* by ὅτι. ἐφοβούμην ὅτι = *I was afraid, BECAUSE —*).

B. τὸ δέος = ὁ φόβος = *fear, dread*. [δεῖμα, *fear*, is not common in prose.] δεινός, *dreadful, terrible*; οὐ γάρ ὁ θάνατος δεινόν, *for death is not a thing to be dreaded*. τὰ δεινά often = *dangers*. δεινὸς λέγειν = *an eloquent speaker (a terrible one to speak)*. δεινότης, *dreadfulness, fearfulness; eloquence*. δειλός = *cowardly*: δειλιᾶ = *cowardice*. ἀδεής, *free from dread, fearless*: θανάτου ἀδεής, *without dread of death*. Especially common is the adv. ἀδεῶς, *fearlessly*; also, *with impunity*, i.e. *with no fear of consequences*. ἀδεια, *fearlessness*. περιδεής, *dreadfully apprehensive, very fearful* (= περιφοβος).

Δείκνυμι, *point out, show, δείξω, ἔδειξα, δέδειχα, δέδειγματι, ἔδειχθην*. In the pres. and impf. δεικνύω and ἔδεικνυον also occur, as well as δείκνυμι and ἔδεικνυν; but the -μι forms are much more usual. The other tenses are reg. on stem δεικ-.

a. The word means *show* in the most general sense; by pointing, as: δείξας τι χωρίον αὐτοῖς, *pointing out a certain place to them*. δείξας τὸν ἥλιον, *pointing to the sun*: — or by argument, as: δείξω αὐτὸν πολλῶν θανάτων δύντα ἔξιν, *I will show that he is worthy of many deaths*. δείξόν τι εἰς τὴν πόλιν ἀνηλωκάς, *show that you have spent anything upon the city*. δέδεικται γάρ ὅτι, *for it has been shown that* —.

B. The noun δεῖγμα = *sample, specimen*. παράδειγμα = *example*, and from it we get PARADIGM, i.e. something to put *beside* another thing, to *show* how it is to be done. The following shows these two words together: δεῖγμα δὲ τῆς τοῦ πατρὸς φύσεως νῦν ἐξενηδόχαμεν. πρὸς ὃν δεὶ ξῆν σε ἀσπερ πρὸς παράδειγμα, *I (lit. we) have now brought out a sample of the natural disposition of your father, by whom you should regulate your life just as by an example*. [πρὸς with accus. *with reference to, by the standard of, regulated by*.]

C. Of the COMPOUNDS, the foll. are the most usual:

1. ἀποδείκνυμι = *show forth, display, exhibit*. It also means *prove, demonstrate*: also, *make or render*. στρατηγὸν αὐτὸν ἀπέδειξεν, *he appointed him general*. στρατηγὸς ἀπεδείχθη, *he was appointed general*. ξῆα ἀποδεῖξαι ἄγρια, *to make (render) animals fierce*.

ἀπόδειξις, *exhibition, display; proof, demonstration*: τοῦ τρόπου τοῦ αὐτῶν ἀπόδειξιν ἔποιησαντο, *they made an exhibition of their own character.* ἀνεν ἀποδεῖξεως, *without proof.*

2. ἐνδείκνυμι, as a law term, *bring in proof, inform against, lodge an indictment against.* The mid. ἐνδείκνυμαι is very common = *show, exhibit, prove:* τὴν εὐνοιαν ἐνεδείξαντο, *they showed their good will, euνοιας ἐνδείγμα, a proof of good will.*

3. ἐπιδείκνυμι, *point to, show forth, prove, exhibit, display, etc.:* οὐδεὶς ἀν πόλιν ἐπιδείξειν εύδαιμονεστέραν, *no one could point to a more prosperous city.* ἐπιδείχνα τοῦτον προδότην ὅντα, *I have proved this man to be a traitor.* In the middle: φανερώτερον ἐπιδείκνυνται τὴν αὐτῶν πονηρᾶν, *they make a more conspicuous display of their own vileness.* The noun ἐπιδείξις = *display, exhibition.* λόγοι ἐπιδεικτικοί, *speeches made for show or display.*

Δέρω, *slay, bear, hide.* (no pf. act.), δέδαρμα, ἐδάρην. Διτόδερω, *take the skin or hide off;* and ἐκδέω, *take the animal out of its skin,* are also used. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, *there Apollo is said to have flayed Marsyas.* ὁ μὴ δαρεῖς ἀνθρωπος οὐ παιδεύεται (Menander), *the man who has not been whipped, is not educated, i.e. one learns by suffering.*

B. Δέρμα, *skin, hide.* From this (genitive δέρματος) and τάττω, *τάξω, arrange,* we have TAXIDERMIST, one who stuffs and *arranges the skins of animals, so as to present the appearance of the living animal.* TAXIDERMY, the art of thus arranging skins.

PACHYDERM (*παχύς, παχεῖα, παχύ, thick*), a name descriptive of *thick-skinned animals, such as the elephant, rhinoceros, horse, ox, etc.*

HYPODERMIC *injection; an injection under the skin.*

EPIDERMIS, *the outer skin, the one lying upon the others.*

Δέω, *tie, bind, δήσω, ἔδησα, δέδεκα, δέδεμα, ἐδέθην.* Fut. pass. δεθήσομαι and fut. perf. δεδήσομαι.

As there is another δέω (see below) this one, meaning *bind, by way of distinction, usually contracts throughout:* συνδῆ for συνδέῃ: κατέδουν for κατέδεον, etc. The middle voice is found in some of the compounds; e.g. Thuc. has τῶν νεῶν τινας ἀναδούμενοι, *taking*

some of the ships in tow (tying them up to their own ships). ἀλύστει
 δῆσατι τι πρός τι, *to bind a thing to something with a chain (ἄλυσις, chain).* ἄνδρες δεδεμένοι πρός ἄλλήλους, *men tied to one another.*
 ἔδησαν αὐτὸν πρός κίονα, *they tied him to a post (ό κίον, pillar, column).*

b. *To put in bonds, throw into prison, is a frequent meaning: δησάντων αὐτὸν οἱ Ἐνδεκα, let the Eleven (the police-board at Athens) cast him into prison. καὶ δεδέσθω ἔως ἂν ἐκτίσῃ, and let him stay in bonds till he pays off the debt.*

B. **δεσμός**, *bond*, anything to tie or bind with. οὐδὲν θανάτου ἢ
 δεσμῶν ἄξιον, *nothing worthy of death or of bonds.* σύνδεσμος, anything that *fastens together*: in grammar, a *conjunction*. Hence **ASYNDETON**, *not united by a conjunction*, denotes the omission of conjunctions: e.g. *I sent for him: he came.* δεσμώτης, *one in bonds, prisoner.* συνδεσμώτης, *a fellow-prisoner.* δεσμωτήριον, *prison.*

C. The **COMPOUNDS** are mainly self-explanatory, as: ἐνδέω, *bind in*: ή ψυχή, πρὶν ἐν τῷ σώματι ἐνδέθηναι, *the soul, before it was bound in the body.* καταδέω, *bind down*: ή ψυχή ὑπὸ τοῦ σώματος καταδεῖται, *the soul is bound down by the body.* συνδέω, *bind together.* ὁ ἀν πόλιν ξυνδῆ τε καὶ ποιῇ μλᾶν, *whatever binds a city together and makes it one.* ὑποδέω, *bind under*, is used in Attic only in the middle, in the sense of *binding sandals under the feet*; in general, *be shod, wear shoes (sandals)*: ὑποδεδεμένοι τὸν ἀριστερὸν πόδα, *wearing a shoe (only) on the left foot.* δσοι ὑποδεδεμένοι ἐκοιμῶντο, *all who lay down to rest (slept) with their shoes on.* The opposite of this verb is ὑπολύεσθαι, *take the shoes off.* *Shoe* is ὑπόδημα. ἀνυπόδητος = *shoeless, barefoot*: ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, *after their old shoes had worn out* [lit. failed them]. *ἀρχαῖα* denotes the shoes they *began* (*ἀρχω*) with]. We read in Plato, Σωκράτης ἀνυπόδητος διὰ τοῦ κρυστάλλου ῥέον ἐπορεύετο ή οἱ ἄλλοι ὑποδεδεμένοι, *Socrates used to march on (lit. through) the ice (Engl. CRYSTAL) more easily without shoes, than the other men did with shoes on.* From διάδημα, *that which one binds around the head*, we get **DIADEM**.

Δέω, *lack, need.* The forms are reg. on stem δεε-: δεήσω, ἔδέησα, δεδέηκα, δεδέημαι, ἔδεήθην (D.P.). The verb contracts only when ει will result. The impf. mid. is ἔδεόμην, ἔδέου, ἔδειτο, ἔδεισθον, ἔδεισθην, ἔδεόμεθα, ἔδεισθε, ἔδεοντο.

The verb has three meanings: A. *lack* or *need*. B. *ask* or *beg*. C. *be necessary*, the words *must* and *ought* being common renderings.

A. *Lack, need.* In this sense the verb may be used:

a. **Personally in the active**, but only in certain phrases:

a. In expressing 18, 19; 28, 29; 38, 39, etc., the Greek expression for these being 20 (30, 40, etc.) *lacking two*, or *lacking one*. Thus: Κύρος τελευτὴ βασιλεύσας τὰ πάντα ἐνὸς δέοντα τριάκοντα ἔτη, *Cyrus died after a total reign of 29 years (30 years with the lack of one).* πηγαλ δυοῖν δέουσται τεσσαράκοντα ἐκ τῆς αὐτῆς πέτρας ρέουσται, 38 springs gushing (flowing) out of the same rock. — *In 49 days is ἐν ημέραις πεντήκοντα μᾶς δεούσται.*

b. In the phrases πολλοῦ (μικροῦ, ἐλαχίστου, τοσούτου), δέω, and the like, followed by an infin.: πολλοῦ δέομεν χάριν εἰδέναι, *we are far from being grateful.* τὸ πῦρ ἐλαχίστου ἐδέησε τὴν πόλιν διαφθεῖραι, *the fire came within an ace of destroying the city.*

REM. τοσούτου δέω with an infin. followed by *ἄστε* and the indic. = Latin *tantum abest ut — ut —*. *So far from pitying, they actually rejoice, τοσούτου δέουσιν ἔλεειν, ἄστε καὶ χαίρουσιν. So far was he from promising, that he declares he didn't even know what he could do to gratify you, τοσούτου ἔδει (ἐδέησεν) ἐπαγγέλλεσθαι, ἄστε οὐδὲ εἰδέναι φησι τι ἀν ποιῶν 'ὑμῖν χαρίσαιτο (εἰδέναι representing ἔδη in the man's direct words).*

b. **Impersonally in the active** (dative of person, genitive of thing).

c. **Personally in the middle** (genitive of thing). παραδείγματός μοι δεδέκεν, *I have needed an example* (= παραδείγματος δεδέημαι). δεῖ αὐτῷ χρημάτων, *he needs money* (= δεῖται χρημάτων). ὡςέτο φίλων δεῖσθαι, *he thought he needed friends.* δεήσομαι τῶν δεσμῶν (nom. δεσμός) οἰς χρῆσθε, *I shall want the straps (bands) you are using.* The verb is depon. pass. μέχρι Κύρος ἐδεήθη τῆς στρατείας, *until Cyrus needed the army.* [στρατεία, campaign, sometimes = στρατιά, army.]

B. *Ask or beg:* ἐδεῖτό μου μὴ ποιεῖν ταῦτα, *he kept begging me not to do this.* λέγεται δεηθῆναι Κύρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ, *she is said to have asked Cyrus to show her the army.* δεήσομαι 'ὑμῶν μετριάν δέησιν, *I will make a moderate request of you.*

some of the ships in tow (tying them up to their own ships). ἀλύσει
 θήσαται τι πρός τι, *to bind a thing to something with a chain (ἄλυσις, chain).* ἄνδρες δεδεμένοι πρός ἄλλήλους, *men tied to one another.*
 ἔδησαν αὐτὸν πρός κίονα, *they tied him to a post (ό κίον, pillar, column).*

b. *To put in bonds, throw into prison, is a frequent meaning: θησάντων αὐτὸν οἱ Ἐνδεκα, let the Eleven (the police-board at Athens) cast him into prison. καὶ δεδέσθω ἵως ἀν ἐκτίσῃ, and let him stay in bonds till he pays off the debt.*

B. **δεσμός, bond**, anything to tie or bind with. οὐδὲν θανάτου ἄν δεσμῶν ἄξιον, *nothing worthy of death or of bonds.* σύνδεσμος, anything that *fastens together*: in grammar, a *conjunction*. Hence **ASYNDETON, not united by a conjunction**, denotes the omission of conjunctions: e.g. *I sent for him: he came.* δεσμώτης, *one in bonds, prisoner.* συνδεσμώτης, *a fellow-prisoner.* δεσμωτήριον, *prison.*

C. The **COMPOUNDS** are mainly self-explanatory, as: ἐνδέω, *bind in:* ἡ ψυχή, πρὶν ἐν τῷ σώματι ἐνδέθηναι, *the soul, before it was bound in the body.* καταδέω, *bind down:* ἡ ψυχή ὑπὸ τοῦ σώματος καταδεῖται, *the soul is bound down by the body.* συνδέω, *bind together.* ὁ ἀν πόλιν ἔννδη τε καὶ ποιῇ μίλην, *whatever binds a city together and makes it one.* ὑποδέω, *bind under*, is used in Attic only in the middle, in the sense of *binding sandals under the feet;* in general, *be shod, wear shoes (sandals):* ὑποδεδεμένοι τὸν ἀριστερὸν πόδα, *wearing a shoe (only) on the left foot.* δόσοι ὑποδεδεμένοι ἐκοιμῶντο, *all who lay down to rest (slept) with their shoes on.* The opposite of this verb is ὑπολύεσθαι, *take the shoes off.* Shoe is ὑπόδημα. **ἀνυπόδητος** = *shoeless, barefoot:* ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, *after their old shoes had worn out [lit. failed them].* ἀρχαῖα denotes the shoes they *began* (ἀρχω) with]. We read in Plato, Σωκράτης ἀνυπόδητος διὰ τοῦ κρυστάλλου ῥάον ἐπορεύετο ἡ οἱ ἄλλοι ὑποδεδεμένοι, *Socrates used to march on (lit. through) the ice (Engl. CRYSTAL) more easily without shoes, than the other men did with shoes on.* From διάδημα, *that which one binds around the head, we get DIADEM.*

Δέω, lack, need. The forms are reg. on stem δεε-: δεήσω, δεέησα, δεδέηκα, δεδέημαι, δεεήθην (D.P.). The verb contracts only when ει will result. The impf. mid. is δεεόμην, δεέουν, δεείτο, δεεισθον, δεεισθην, δεεόμεθα, δεεισθε, δεέοντο.

The verb has three meanings: A. *lack* or *need*. B. *ask* or *beg*. C. *be necessary*, the words *must* and *ought* being common renderings.

A. *Lack, need.* In this sense the verb may be used:

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a. In expressing 18, 19; 28, 29; 38, 39, etc., the Greek expression for these being 20 (30, 40, etc.) *lacking two*, or *lacking one*. Thus: Κύρος τελευτὴ βασιλεύσας τὰ πάντα ἐνὸς δέοντα τριάκοντα ἔτη, *Cyrus died after a total reign of 29 years (30 years with the lack of one).* πηγαλ δυοῖν δέουσαι τεσσαράκοντα ἐκ τῆς αὐτῆς πέτρας δέουσαι, 38 springs gushing (flowing) out of the same rock.—*In 49 days is ἐν τημέραις πεντήκοντα μᾶς δεούσαις.*

b. In the phrases πολλοῦ (μικροῦ, ἐλαχίστου, τοσούτου), δέω, and the like, followed by an infin.: πολλοῦ δέομεν χάριν εἰδέναι, *we are far from being grateful.* τὸ πῦρ ἐλαχίστου ἐδέησε τὴν πόλιν διαφθείραι, *the fire came within an ace of destroying the city.*

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NOTE.—Notice the following distinction in the Greek verbs for "ask." a. αἰτέω (or αἰτοῦμαι, aor. ἤτησάμην) = *ask for*, or *request*, and takes a double accus.: αἰτεῖν Κύρον πλοῖα (ἡγεμόνα), *to ask Cyrus for boats (a guide)*: also αἰτήσαι τι παρά τινος, *to ask for anything from any one*. b. ἐρωτάω = *ask*, in the sense of *inquire*: ἐρώτησον αὐτόν, *ask him*. ἐρωτάμενος εἰ εἴη ἄλλη ὁδός, οὐκ ἔφη, *being asked if there was another road, he said no.* c. δέομαι = *ask*, in the sense of *beg* or *request*, followed by gen. of person, and infin. ἐδεήθη σου μηδὲ λαθεῖν, *he asked you not to go.*

C. *Be necessary, have to, be obliged to, ought, must.* δεῖ με ταῦτα εἰπεῖν, *I must say this.* ἔγνω δεῆσον εὐθὺς ἀποπλεῦσαι, *he knew it would be necessary to sail off at once.* ἔδει ἀν̄ μένειν, *he would have had to remain* (or *I, you, we, would have had to*, according as we supply αὐτόν, με, σε, ὑμᾶς, or ήμῶς as subj. of μένειν).

OBS. 1. In the sense of *ought*, either δεῖ or ἔδει may be used, with this difference, that δεῖ σε σιωπᾶν, *you ought to hold your peace*, does not imply that you are *not* doing it, but simply gives this as a piece of advice or rule of conduct; while ἔδει σε σιωπᾶν, *you ought to hold your peace*, involves a reproof, and implies that you are *not* keeping quiet. The infin. δεῖν may stand for δεῖ or ἔδει. φησὶ δεῖν ήμᾶς, εἰπερ ἐπιστεύομεν εἶναι ταῦτ' ἀληθῆ, κ.τ.λ., *he says we ought, if we really (περ) believed these things to be true, etc.* Here δεῖν stands for ἔδει, implying that we ought to be doing something that we are not doing.

OBS. 2. ἔδει σε μένειν may mean *you had to remain*, or *you ought to remain* (implying that you are not remaining). ἔδει ἀν̄ σε μένειν means *you would have to remain*, under other circumstances, that is; implying that *you DO not have to remain*, οὐδὲ δεῖ σε μένειν: or it may mean *you would have had to remain*, implying that *you DID not have to*, οὐκ ἔδει σε μένειν.

Διαιτάω, *be an arbitrator* (διαιτητής), διαιτήσω, διγέτησα, δεδιηγτηκα, -μαι (with double augm.), διηγήθην. The compounds have double augm. in all tenses.

φησὶν ἀνεύ τῶν συνδιαιτητῶν δεδιηγηκέναι, *he says he has given his decision without the associate arbitrators.* εἰ τὴν δικην ἦν κατεδιγήτησεν διποδεδιγημένην ἀπέφηνεν, ἐπιτίκμος ἀν̄ ἦν, *if he (Stratōn) had represented (or declared) that the suit which he (S.) decided against him*

(Meidias) had been decided in his (M.'s) favor, he (S.) would (still) be in possession of his rights as a citizen. (These last 8 words translate ἐπίτιμος.) τὴν δίκην κατεδειπήκει, he had decided the suit against him.

διαιτητής = arbitrator. διαιτα = arbitration. τι δ' ἦν τῇ διαιτῇ μὴ ἐμέμηνς, but what if you do not abide by the arbitration?

b. As a deponent verb, the meaning is connected with διαιτα, mode of life, DIET. The aor. is in pass. (D.P.): καὶ τὴν διαιτήσαντας ἐβδομήκοντά τινας οὕτω διητήθησαν ἀθρόου, and during some 70 days they lived in this manner, crowded together (said of the Athenian prisoners in the stone quarries at Syracuse). ἐξεδειπήτητο τῶν καθεστώτων νομίμων, in his mode of life he had departed from the established customs (τὰ νόμμα).

Διδάσκω, teach (τινά τι): the other tenses are reg. on stem διδαχ-, seen in διδαχή, teaching, doctrine; διδάξω, ἐδίδαξα, δεδιδαχα, δεδιδιδαγματι, ἐδιδάχθην.

γλώσσαν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδιδασκον τοὺς παιδες, they were engaged in teaching the boys the Attic tongue and Athenian manners. η δεδιδαχέ τις τοῦτον γεωμετρεῖν; or has somebody been teaching him how to measure land? [γεωμετρία, GEOMETRY.]

B. διδάσκαλος = teacher. διδασκάλων ἀπαλλαγῆναι, to get rid of teachers meant to leave school. διδασκαλικός, capable of teaching: διδασκαλικοί λόγοι, instructive discourses. διδασκαλεῖον, school: οἱ Θράκες ἐπιπεσόντες διδασκαλείῳ παῖδων, ὅπερ μέγιστον τὴν αὐτόθι, κατέκοψαν πάντας, the Thracians fell upon a boys' school, which was the largest one there, and butchered them all. διδασκαλίᾳ, teaching, instruction. διδακτός, capable of being taught: ἔχεις μοι εἰπεῖν, ὦ Σόκρατες, ἄρα διδακτὸν τῇ ἀρετῇ; can you tell me, Sokrates, whether virtue is a thing that can be taught? [In an indirect question εἰ is the usual word for whether.] From an unattic word διδακτικός, adapted for teaching, "apt to teach," comes DIDACTIC. A didactic sermon or discourse is one that aims at imparting instruction.

-Διδράσκω, only in compounds, of which ἀποδιδράσκω, run away from, is the usual one. ἀποδράσοματι, ἀπέδραν, ἀποδέδρακα. The 2nd aor. belongs to the -μι formation and is inflected:

ἀπέδραν	ἀποδρώ	ἀποδράγην.
ἀπέδρας	-δρᾶς	ἀποδράης, etc.
ἀπέδρα	-δρᾶ	imperative late.
ἀπέδραμεν	-δρῶμεν	infin. ἀποδράναι.
ἀπέδρατε	-δρᾶτε	part. ἀποδράς, -δρᾶστα.
ἀπέδρασαν	-δρῶσται	

a. While other stems in alpha, as **βα-** from **βαίνω**, **στα-** from **Ιστημι**, and **φθα-** from **φθάνω**, have in the -μι conjugation ὁ, ἦσ, ὢ, in the subj., δρᾶ- has ὁ, ἦσ, ὢ, following the Attic feeling for alpha after ρ. b. ἀποδιδράσκω means *run away by stealth*, as a runaway slave, a deserter, or an escaped prisoner. It may also have an accus. of the person whom one escapes by running away.

Διδωμι, *give*, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἔδεθην.

a. Imperf. act. in the sing. is ἔδιδουν, ἔδιδους, ἔδιδου, as if from διδω. b. The kappa aor. is confined to the indic. mood, and even here is used mainly in the sing., in which number the 2nd aor. is not found at all. ἔδωκα, ἔδωκας, ἔδωκε, ἔδοτον, ἔδοτην, ἔδομεν, ἔδοτε, ἔδοσαν (or ἔδώκαμεν, ἔδώκατε, ἔδωκαν) are therefore the indic. forms. The synopsis of the aor. is: ἔδωκα, δῶ, δοίην, δός, δοῦνα, δούς, δοῦστα, δόν. c. In compounds the subj. remains circumflexed, because of the contraction from δδ-ά or δδ-άμαι; hence ἀποδῶ, ἀποδῷς, etc. ἀποδῶμαι, ἀποδῷ, ἀποδῶται, etc. The imper. will be ἀπόδος, ἀπόδο, παράδος, συνέκδος, etc. — The mid. is used only in compounds, ἀποδίδομαι, *sell*, being the most frequent one.

B. δόσις, *giving* (μισθίον, *of wages, pay*); ή δόσις τοῦ φαρμάκου, *the DOSE of poison*. ή δοτικὴ πτῶσις, *the dative case (unattic)*. δῶρον.. a *gift, bribe*: δάρων ἀλῶναι, *to be convicted of (taking) bribes*. Θεόδωρος, *Theodore*, *a gift from God*. δωρέομαι, δωρήσομαι, ἔδωρησάμην (as act.), ἔδωρήθην (pass.), δεδώρημαι (act. or pass.), *present* (τι τινι, *anything to any one*, or τινά τινι, *any one with anything*).

C.

COMPOUNDS.

1. ἀντιδίδωμι, *give in return or in exchange*: ὁ Κῦρος λαμβάνων παρ' ἐκάστων (sc. ταῦτα) ὃν ἀφθονίāν είχον οἱ διδόντες, ἀντεδίδου (sc. ταῦτα) ὃν σπανίζοντας αὐτοὺς αἰσθάνοιτο ("frequentative" opt.),

Cyrus, receiving from each one those things of which the givers had an abundance, made it a habit to give in return those things of which he observed them to have a scarcity. ἀντίδοσις at Athens had a special meaning, *exchange of estates*. If the State laid upon A some expensive state-burden, and if A thought B was a wealthier man, A could make B either undertake the discharge of the state-burden, or else exchange property with him. The orator Isokrates has his longest speech (No. 15) entitled *Περὶ Ἀντιδόσεως*. From ἀντίδοτος (unattic), *given in opposition to*, comes **ANTIDOTE**, a remedy given to counteract a poison.

2. **ἀποδίδωμι**, *give back, return, restore*. In the middle the pres. impf., and especially the fut. and 2nd aor. mean *sell*. [For other verbs meaning *sell*, see πιπράσκω and πωλέω.] ἐπει ηλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο, *as soon as he came, he sold no less than 400 (of the Ten Thousand Greeks)*. οἱ δραχμῆς ἀν ἀποδόμενοι τὴν πόλιν, *those who would sell the State for a franc (drachma)*. **ἀπόδοσις**, *restitution, giving back*. As a technical expression in grammar it is **APODOSIS**, the main clause of a sentence, the dependent clause being the *protasis*. [See προτείνω under **τείνω**.]

3. **ἐκδίδωμι**, *give out*, has several meanings which it may be well to notice. *a. marry*, said of a father who marries off a daughter and *gives her out of* one home to another. Cf. γαμέω, *a*. Herodotus says of the Egyptian swineherds: ἐκδίδονται τε οἱ συβάται καὶ ἄγονται ἐξ ἀλλήλων, *they marry (ἄγονται) and give in marriage only from among one another*. The mid. is occasionally used in this sense, but **ἐκδίδονται** above may be pass. *are given in marriage*. [Notice the supply of *only* in the translation. The Greeks often leave out μόνον in places where to us "only" seems to be absolutely required.]

Helping poor men marry off their daughters was a favorite form of benevolence in Athens, and men on trial would sometimes bring it up as a good deed that entitled them to mercy. To have unmarried daughters, θυγατέρες ἀνέκδοτοι, growing old in their father's home was as great an affliction then as some people find it now.

b. give out on contract, etc. ἀνδριάντα ἐκδεδωκάς, *having contracted for the making of a statue (οἱ ἀνδριάς, -άντος)*. *c. surrender, or give up a fugitive or criminal; that is, give him out of one's protection and hand him over to his pursuers.* So, when Themistokles

was fleeing from the Athenian officers in pursuit of him, he took refuge with a former enemy of his, Admētos, who generously οὐκ ἐκδίδωσι (does not surrender) him to the pursuers. So, ἐκδοτόν τινα ποιεῖν = ἐκδιδόναι τινά.

d. *give out to the public, get out an edition, publish.* ὁ πρότερον ἐκδοθεὶς λόγος, *the formerly published speech.* ἀνέκδοτος, ον, *unpublished:* “ἐν τῷ Βρεταννικῷ Μουσείῳ ἀνεκαλύφθησαν 30 ἀνέκδοτοι ἐπιστολαὶ τοῦ Βολταίρου πρὸς τὸν “Ἀγγλὸν ποιητὴν George Keats,” in the British Museum there were discovered 30 unpublished letters of Voltaire to the English poet George Keats.” [In Modern Greek β is pronounced like our v.] From this comes ANECDOTE, *something unpublished, passing around orally as an interesting thing not yet seen in print.*

4. ἐνδιδωμι, *give in, yield*, either trans. or intrans.: πόλιν τοῖς πολεμίοις ἐνδοῦναι, *to yield a city to the enemy;* φοβούμενοι μὴ ἐνδῶσιν, *fearing that they will give in (yield).*

5. ἐπιδίδωμι, a. *make a present, bestow upon:* τριήρη τῇ πόλει ἐπέδωκεν, *he bestowed a trireme upon the city.* b. *increase, grow larger* (only intrans.): εἶδε τὸ τῶν πολεμίων στράτευμα ἐπιδίδον, *he saw the enemy's army increasing.* ἐπέδοσις has both meanings, *a gift, and increase.*

6. μεταδίδωμι, *share, i.e. give a share:* μετέδωκέ μοι τάντων, *he shared everything with me.* When *share* = *receive* a share from some one, it is μεταλαμβάνω. μετέχω, *have a share, may result either from giving or receiving.* στέων καὶ ποτῶν μετάδοσις, *a sharing of food and drink.*

7. παραδίδωμι, *give from one to another, hand down, transmit.* As a military term it is the regular word for *surrender:* παραδοῦναι τά τε ὅπλα καὶ σφάς αὐτούς, *to surrender both their arms and themselves.* σύμμαχοι, οὓς οὐ παραδοτέα, *allies, whom we must not surrender.* “The soldiers surrendered” must be in Gr. *surrendered themselves.* παράδοσις = *transmission, transfer, and also surrender.*

8. προδίδωμι, *betray.* προδότης, *traitor.* προδοσία, *treason, treachery.*

Διψάω, *be thirsty,* διψήσω, ἐδιψήσα. (δεδίψηκα is late.) διψῶντα (accus. sing. masc., sc. τινά) πίνειν ηδύ, *it is pleasant to*

drink when one is thirsty (= δταν διψή). Xenophon, telling how abstinent Sokrates was, says: ποτὸν δὲ πᾶν ἥδιν ἦν αὐτῷ διὰ τὸ μὴ πίνειν εἰ μὴ διψή (‘frequentative’ opt.), *and any drink was pleasant to him, because he did not drink unless he was thirsty.* [When ‘any’ = ‘any and every,’ it is rendered by πᾶς, πᾶσα, πᾶν.] εἶγε πεινήσουσι καὶ διψήσουσι καὶ φίγωσουσιν, *that is* (γέ), *if they are to endure hunger and thirst and cold.*

b. Διψάω is irreg. in contracting into η where most verbs contract into a. Διψώ, διψῆς, διψή, etc. Infin. Διψήν. The same is true of πεινάω, *be hungry*, and of ζάω, *live*. Εάν μὲν πεινῇ τὰ σώματα ήμων, σίτια δεῖ ἐκπορίζειν, Εάν δὲ διψή, ποτά, *if our bodies are hungry, we must procure food; if they are thirsty (we must procure) drink.* Thirst is either διψά or τὸ διψός.

Διώκω, *pursue*, is reg. except that fut. is in mid. Διώξομαι oftener than in act., and pf. pass. is late. In N.T. Διάκω is the word for *persecute*. In Attic law, Διώκω meant *prosecute*, as φεύγω, *flee* = *be prosecuted*. See φεύγω, c. Διώκειν τινὰ φόνου, *to prosecute any one for murder.* ὁ Διώκων, *the plaintiff*; ὁ φεύγων, *the defendant.* Διώξις, *pursuit.*

Δοκέω, *seem, think, էճճօսն, ճճէա, էճօչա.* In the 3rd pers. δοκει, *it seems good, էճճէւ, ճճէւ, էճօչէ, ճճօճտա, and էճճօճտօ* are the 6 tenses.

a. *To seem.* Notice that we can say *I seem to do, to be doing, to have done*; but only impersonally *it seems that I shall do, did, would do, would have done*: whereas the personal constr. is used throughout in Greek: δοκῶ ποιεῖν, ποιήσειν, ποιήσαι, πεποιηκέναι, ποιεն ձն, ποιήσαι ձն.

b. *To think* (the other verbs being νομίζω, τίγεομαι, and οίομαι), *imagine, fancy*, followed by the infin. The meanings a and b do not occur (?) in the perfect, which seems to be confined to the following.

c. In 3rd pers. *it seems good, seems best*, often to be rendered by *resolve, determine*, being in fact the common prose expression for this: δοκει μοι (σοι, αὐτῷ, αὐτῇ, ήμιν, ὑμῖν, αὐτοῖς, αὐταῖς, etc.) μὴ οὕτω ποιεῖν, *I (you, he, she, we, you, they) determine (or determines with he and she) not to do so.* Δέδοκται τοῖς Ἀθηναῖς, *the*

Athenians have determined. δέ τῷ δοκεῖ ταῦτα, ἀνατεινάτω (Ἴπράτω) τὴν χεῖρα. ἔδοξε ταῦτα (or ἀνέτειναν ἀπαντεῖ). νῦν τοίνυν ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα, *all in favor of this motion, please raise the hand. The motion was carried. Now then we must go off and do what we have determined upon.*

B. δόξα, *reputation*, i.e. the way we *seem* to others; hence, *fame, glory*: also *opinion*. ἔνδοξος, ον, *famous, glorious*; ἄδοξος, *inglorious*. DOXOLOGY, *an ascription of glory*. PARADOX, something contrary to what seems possible or natural, παρὰ δόξαν; παράδοξος, ον, PARADOXICAL. δόγμα, *a resolution, decree* = τὸ δεδογμένον. Also, DOGMA. From δογματίω and δογματικός (not Attic words) come DOGMATIZE and DOGMATIC.

Δράω, δράσω, ἔδράσα, δέδρακα, δέδραμαι; of the aor. pass. τὸ δρᾶσθέν and τῶν δρᾶσθέντων are found in Thuc.

Often δρᾶν is used with no perceptible difference from ποιεῖν, πράττειν, or ἔργαζεσθαι. ὁ δράσας, *the doer, the perpetrator*. δράμα, *a deed, action*, DRAMA. δράματικός (unattic), DRAMATIC. δρᾶστήριος, ον, *active, efficacious*: εἰς τὸν οἶνον ἔβαλε φάρμακον δρᾶστήριον, *she cast a powerful poison into the wine*. Less usual in the same sense is δρᾶστικός, DRASTIC.

Δύναμαι, *can, be able*, δυνήσομαι, ἔδυνήθην (D.P.), δεδύνημαι.

Besides these forms, which are reg., Xen. uses an irreg. aor. ἔδυνάσθην. The pres. and impf. are inflected like the corresponding tenses of ισταμαι, except that the 2nd sing. of the impf. is regularly shortened to ἔδύνω, whereas ιστασθο is the form for the other verb: and except that in the pres. subj. and opt. δύναμαι accents as if there were no contraction. Cf. δύνωμαι, δύνη, δύνηται, etc., and δυναίμην, δύναιο, δύναιτο, etc., with ιστάμαι, ιστή, ιστήται, and ισταίμην, ισταῖο, ισταῖτο. b. Note, too, that impf. and the reg. aor. are found in texts augmented ἔδυν- or ηδυν-; but only ἔδυνάσθην. Inscriptions show only ἔδυν- as the augment in the classic period.

c. δύναμαι is often used in the sense of *having power or influence*; hence, *be influential*: φίλος ἔβούλετο εἶναι τοῖς μέγιστα δυναμένοις, *he wanted to be a friend to the most influential men*.

B. **δύναμις**, *ability, power, force*. As a military term it = *force or forces*, Lat. *cōpiae*; but **δύναμις** is not often used in the *pl.* in this sense. **δύνατός**, *able, possible*. **ἀδύνατος**, *or, unable, impossible*. **ἀδυναμία**, *inability*. **ἀδυνατέω**, *be unable*. **δυναστεία**, *lordship, sovereignty, dominion*. **δυνάστης**, *lord, sovereign*. Hence, **DYNASTY**, a succession of sovereigns of the same family. **δυναστεύω**, *be a δυνάστης, have dominion*.

DYNAMITE is so named because of its great *explosive force*. **DYNAMICS**, *the laws of forces* in physics and mechanics.

Δύω, *set* (used of the sun, etc.), is very rare in prose. See **δύω**, A, b.

Δύω, **-δύσω**, **-εδύσα**, 2nd aor. **ἔδυν**, **δέδυκα**, **-δέδυμαι**, **-εδύθην**. Synopsis of 2nd aor. **ἔδυν**, **δύω** (opt. unattic), **-δύθι**, **δύναι**, **δύς**, **δύσα**, **δύν**, **δύντος**, **δύστης**, etc. [-εδύσαμην is rare in Attic.]

A. a. The tenses that may be *uncompounded* are 3 in mid., pres., impf., fut.; and 3 in act., 2nd aor., pf., and plupf. These 6 tenses are *intrans.* = *go down, sink, set* (esp. of the heavenly bodies). *E.g.* **ἡλιος** (or **ὁ ἡλιος**), *the sun, δύεται*, *is setting, sets*; **ἔδυετο**, *was setting*; **δύσται**, *will set*; **ἔδυ**, *set*; **δέδυκεν**, *has set*; **ἔδεδύκει**, *had set*. **οἶμαι** **ἡλίου** **οὕπω** **δεδύκεναι**, *I don't think the sun has set yet*. **ἄμα** **τῷ** **ἡλίῳ** **δύομένῳ**, *just at sunset*. b. For **δύόμενος** in this sense, the pres. **δύνων** is also found: **ἡδη** **ἡλίου** **δύνοντος**, *as the sun was already setting*. See **ἀνισχει**, under **ἴσχω**. c. In the meaning *sink*: **ἡ νῆσος** **ὑπὸ** **σεισμῶν** **κατὰ** **τῆς** **θαλάσσης** **δύσα** **ηφανίσθη**, *the island, under (the shock of) earthquakes, sank beneath the sea and vanished*.

B. **δυσμή** (usually **δυσμαῖ**), with or without **ἡλίου**, = *sunset*; **καὶ** **ἡν** **ἡδη** **ἔγγυς** **ἡλίου** **δυσμῶν**, *and it was already near sunset*. **πρὸς** **ἡλίου** **δύσιν**, *towards the sunset, westward* (**δύσις**, **δύσεως**).

C.

COMPOUNDS.

1. **ἀναδύομαι** (**ἀνεδύσμην**, **ἀναδύσομαι**, **ἀνέδυν**, **ἀναδέδυκα**), *come up, rise*. *Venus Aenigmene* (**ἀναδύομένη**), *Venus rising, ἐκ τῆς θαλάσσης*, is a celebrated subject in art.

2. **καταδύω**, *submerge, sink*: in the trans. sense of *sink*, the tenses are pres. fut. imperf. and 1st aor. act., as: τὴν ναῦν καταδύονται (καταδύσονται, κατέδύον, κατέδύσαν), *they sink (will sink, were sinking, sank) the ship*. But intrans.: αἱ νῆσες καταδύονται (κατέδύονται, κατέδύσαν, καταδεδύκασται, κατεδεδύκεσαν), *the ships are sinking (were sinking, will sink, sank, have sunk, had sunk)*. b. As with ἔστησαν, ἀνέστησαν, ἀπέστησαν, etc. (see Λοτημι, B, f), so with ἔδυσαν the question as to whether the form is 1st or 2nd aor. will depend upon whether the word is trans. or intrans.

3 and 4. ἀπο- and ἐκ-δύω mean *take off*; and the four trans. tenses in the act. take two accusatives, one of the person and the other of the thing, as: ἀποδύσω σε τὸ ἵματιον, *I will take your cloak off you, or, I will strip you of your cloak*. ἐκδύσαι τινα, *to strip any one (of his clothing)*. The intrans. tenses (3 in the mid. and 3 in the act.) may be used with an accus. of the garment, as: ἐκδύεσθαι (ἐκδύναι) χιτῶνα, *to take off a shirt (tunic)*. μήποτε ἐκδύεσθαι, *never to undress*.

5. ἐνδύω, with the same constr. as the verbs above, *put a garment on some one, dress, clothe*. δπλα ήμάς ἐνδύων (ἐνδύσας), *clothing us with armor*. But: τὸν θώρακα ἐνδύεσθαι (ἐνδύναι, ἐνδεδύκεναι), *to put on (to have put on) one's breast-plate*. ἐνδύομαι also means *go in, enter in*. ὁ φθόγγος ἐνδύεται εἰς τὰ ὄτα, *the sound goes into the ears*. In the same sense we find εἰσδύομαι; e.g. Xenophon says that when the Ten Thousand were encountering the wintry cold of the mountains of Armenia, if the soldiers *slept with their shoes on* (ὑποδεδεμένοι ἐκοιμώντο), *the straps (of their sandals) would sink into their feet, εἰσεδύοντο εἰς τοὺς πόδας οἱ ιμάντες*.

b. Of course the student connects ἐνδύω with Latin *induō* and English *indue*.

E.

'Εάω, *allow, permit* (τινὰ ἀλθεῖν, *any one to go*). Regular, except ει- for augm. and ἐάσομαι as fut. pass., *I shall be allowed*. Locate the forms ἐώ (3), ἐῷ (4), ἐάτε (3), ἐάσθε (3), εἰάσθε (3), εἰάσθαι, εἰαστο (2), ἐάσθαι, εἰάσθαι, εἰας, εἰα, ἐα, εἰώ, ἐώη, ἐώο, etc.

a. ἡ οὐκ ἐάτε ήμάς τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ποιεῖτε, *you yourselves do what you do not allow us boys to do*. [Notice the art. in Gr. ήμάς τοὺς παῖδας, *us boys*.] ἐπειδὰν οἰκαδε ἐλθης παρὰ τὴν

μητέρα, ἐκείνη σε τῷ πουει ὁ πᾶς βούλης; when you go home to your mother, does she allow you to do whatever you want to?

b. Used with the neg., ἔω has the meaning *urge any one not to* —, as: **Κύρος Δάνανδρον οὐκ εἴα ναυμαχεῖν**, Cyrus urged Lysander *not to engage in a sea-fight*. c. The phrase **ἔτιν χαίρειν**, *allow any one or anything to depart* (*χαίρε* being used like *Valē* in Latin), means *give up, renounce, cast to the winds*, etc., as: **ἔάσωμεν τοὺς φόβους χαίρειν**, *let us cast our fears to the winds*. **ἴα τὴν ἄταρικήν χαίρειν!** *Throw physic to the dogs!*

'Εγγυάω, *pledge* (*ἔγγυήσω* seems not to occur), **ἡγγύησα**, **ἡγγύηκα**, **ἡγγύημαι**, **ἡγγυήθην**. Besides these forms, which are regular, we find, for the *simple* verb, forms such as **ἐνεγύων**, **ἐνεγύάμην**, **ἐνεγύστα**, **ἐνεγυσάμην**, **ἐγγεγύηκα**, and **ἐγγεγύημαι**, as if the verb were compounded of **ἐν** and **γύω**. The aor. pass. is not found except with a prepos., as: **ἔξηγγυήθη**, *security or bail was given*. The verb is from **ἔγγυη**, *pledge, bail, security*. **ἔγγυητής**, *one who pledges himself, a surety*: **παρεχέτω τρεις ἔγγυητάς ἀξιόχρεως παρέξειν ἔγγυωμένους εἰς δίκην**, *let him produce three responsible sureties who go security that they will produce him for trial*.

'Εγείρω, *raise, rouse, wake*, **ἔγερω**, **ἡγειρα**, (*ἔγηγερκα*, *late*), **ἔγήγερμαι**, **ἡγέρθην**. (Fut. pass. late.) In the act. a 2nd perf. is found, **ἔγρήγορα**, *I'm awake*. (See **δαρθάνω**.) The 2nd aor. mid. occurs in the compound, **ἔξηγρόμην**. *I woke up*: **ἔφη πρὸς τήμέραν ἔξεγρέσθαι**, *he said that towards day he woke up*. **ὦ Σώκρατες, ἔγρήγορας ή καθεύδεις**; *Sokrates, are you awake or asleep?* **οὐκ ἤγειρόν σε**, *I would not wake you*. **σφῆκα κοιμώμενον ἔγειρεν**, *to rouse a sleeping wasp*. **ἡγειρα** may be from **ἀγείρω**, *collect*, or **ἔγείρω**. [*ἔξηγρόμην* for *ἔξηγερ-*. Syncope.]

'Εθέλω, *be willing, wish, will*, **ἔθελήσω**, **ἡθέλησα**, **ἡθέληκα**. No forms outside of the active.

In the pres. the form **θέλω** is often used, especially if the preceding word ends with a vowel. The augmented tenses, however, always begin **ἡθ-**, as no collision of vowels would be avoided by using the form **ἔθ-** for augment; but **θελήσω**, **θελήσαιμι**, etc., are found in the dependent moods, along with the regular **ἔθελήσω**, **ἔθελήσαιμι**, etc.

b. With the neg. this is the common way in Greek of rendering *refuse*, as: οὐκ ἤθελον, οὐδὲ ἐπὶ τούτοις ἔφασαν τὴν συμμαχίāν πεποιήσθαι, *they refused (= would not), and said they had not made the alliance on these terms.* We even find, εἰ μὴ — οὐκ ἤθελησαν, *if they had not refused.* Ἰθελοντής = *volunteer*, and Ἰθελούσιος = *voluntary*. Distinguish between Ἰθελοντάς and Ἰθελοντάς. The accent or the quantity of a determines the declension of each word. How?

'Εθίζω, *accustom* (τινὰ ποιεῖν τι, *any one to do anything*), Ἰθιώ, εἴθιστα, εἴθικα, εἴθισμα, εἴθισθην. Regular, except εἰ- in augmented tenses. Ἰθιζώμεθα θύραν παριόντες ἀλλοτριάν μὴ βλέπειν εἰσω, *let us accustom ourselves (or let us become accustomed) not to look in when passing somebody else's door.*

On stem 'Εθ- are formed a 2nd perf. and plup. εἴωθα, *I am accustomed*, and εἴδεθη, *I was accustomed*. τὸ Ἰθος = *custom*. A lengthened form is τὸ Ἰθος, *disposition, character*, though the usual word for *character* is ὁ τρόπος, *properly one's turn* (τρέπω), *bent*. Ἰθος is generally found in the pl. = *morals*. τὰ Ἰθη τῶν τρόπων, *the morals of their characters*. From Ἰθικός (*unattic*), *pertaining to morals*, we get *ETHICS*, the science of inorals.

Εἰδῶ, εἰδεῖην, εἰδέναι, εἰδός. See οἶδα.

Εἶδον, *I saw*. See ὄράω.

On stem Εἰκ- are formed a 2nd perf. and plup. Ἔσικα, *I am like, resemble, appear, seem*, and ἔώκη, *I was like, etc.* σκιάς ἔσικότες, *like shadows*. φιλοσόφῳ ἔσικας, *you are like a philosopher*. ἔσικάσιν οἱ θεοὶ πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν ποιεῖσθαι, *the gods seem to take great care of men.*

a. A special idiom with this verb is its use with the dat. part.; i.e. instead of saying μαίνεσθαι ἔσικας, *you seem to be crazy*, we find very commonly μαίνομένῳ ἔσικας in the same meaning; lit. *you resemble one who is crazy*. Ένα μὴ λοιδορούμένῳ ἔσικης, *that you may not seem to be abusive*. Sometimes we can render it adverbially: ἔσικας εὐδαιμονιάν οἰομένῳ τρυφήν είναι, *you evidently imagine that happiness consists in luxury*.

b. ἔσικε is very often used impersonally, *it seems*.

c. The form *εἰκός*, *εἰκότος*, is used in the sense of *reasonable*, *natural*, *likely*, *probable*: *εἰκότα λέγεις*, *what you say is reasonable*. *ἐκ τοῦ εἰκότος* and *κατὰ τὸ εἰκός* mean *in all probability* (*likelihood*). *εἰκός ἐστιν* = *it is natural, likely, probable* (*τοὺς πολεμίους δεῦρο ἤξειν, that the enemy will come hither*). The adv. *εἰκότως* = *naturally, and no wonder*. *εἰκότως τὴνανάκτει δυστυχῶν*, *he was very naturally vexed at his misfortune*, or: *he was vexed at his misfortune, and no wonder*.

d. *ἡ εἰκόν, εἰκόνος* = *image, likeness, portrait*. *τῆς ὄψεως ἐκείνης εἰκόνα γεγραμμένην θεάσασθαι*, *to behold a painted representation of that scene*. *χαλκῆν εἰκόνα στήσαι*, *to erect a bronze statue*. From this word and *γράφω*, *describe (write about)*, we get **ICONOGRAPHY**, *description of statues, pictures, etc.* **ICONOCLASM**, *ICONOCLAST*, and **ICONOCLASTIC** come from *εἰκόν* and *κλάω*, *κλάσσω, break*, and refer primarily to the breaking of saints' images, as was done by the Netherland Protestants in 1566. In a wider sense, an **Iconoclast** is one who shatters people's cherished opinions.

Εἰκάσω, *make a likeness, liken*, *εἰκάσσομαι, εἰκαζον* or *γῆκαζον, εἰκαστα* or *γῆκαστα* (no pf. act. in Attic), *εἰκασματι* or *γῆκασματι*, *εἰκάσθην*. The augm. *γῆκ-* does not seem to be found in aor. pass. [Is *εἰκδω* found in A.p. ?]

Ζεῦς μοι καλὴν εἰκάστας γραφῇ γυναικα ἐπεδείκνυεν, Zeuxis made a painting of a beautiful woman and showed it to me (represented a beautiful woman by a painting is the literal). *μικρὸν μεγάλῳ εἰκάσται, to liken a small thing to a great one.* b. *conjecture, guess*: *εἰκαζον τὴν χιόνια τετρκάναι, they conjectured that the snow had melted*. Adv. *εἰκῇ* = *at random, heedlessly, as: εἰκῇ λέγειν, to speak heedlessly*.

Εἰκω, *yield, εἰκον, εἰξω, εἰξα*. Other tenses lacking. No augm. — *ὑπεικω* is also used, = *yield*. *οὐχ ὑπεικτέον οὐδὲ ἀναχωρητέον οὐδὲ λειπτέον τὴν τάξιν, one must not yield nor retire nor leave one's post*. Diff. between *ὑπεικε* and *ὑπεικέ*?

Εἰμαρται, *it is fated*. See p. 143, near end.

Εἰμι, *be*. The complete inflection is found in any grammar. Several points in regard to its compounds may be noticed.

a. The pres. indic. accents on the prep., as: *ἀπειμι, ἀπει, ἀπεστι*, etc. The forms *ἀπειμι, ἀπει, ἀπεστι* may therefore be from *ἀπό* and

εἰμί or εἰμι. *b.* In the subj. the accent remains as in the simple verb ὁ, ὅς, ὅ, etc., because, the stem being ἐσ- (Lat. *es-se*), the natural forms would be ἐσω, ἐσης, etc. By the loss of σ there are left ἐω, ἐης, etc., which contract into ὁ, ὅς, etc. Of course then, when we contract ἀπέω, the accent will be ἀπῶ. *c.* Infinitives and participles *never change their accent* when a prep. is prefixed. Hence, εἰναι, ἀπεῖναι, ὁν, οὐστα, δν, ἀπών, ἀποῦστα, ἀπόν. *d.* As the accent never goes back of the augment, we have ἤν and ἀπῆν. *e.* ὁ, εἰην, and εἰναι are pres. tenses of εἰμι: ὁ, εἰην, and εἰναι are 2nd aor. tenses of ίημι (έ-). Hence ἀπῶ, ἀπεῖην, and ἀπεῖναι can be readily distinguished from ἀφῶ, ἀφεῖην, and ἀφεῖναι. But with παρῶ, συνῶ, the difference of breathing disappears, and the sense must determine from which verb the word comes.

B. Several points as to the meaning may be noticed.

(1.) γίγνομαι supplies the lacking tenses of εἰμι. Hence ἐγένομην sometimes = *I was*, and γεγένημαι or γέγονα may mean *I have been*. (2.) Very often in translating the impersonal forms of εἰμι we must supply *possible* or *practicable*. The student will find a hitch in many a sentence unless he remembers this. οὐκ ἤν δρμειν, *it was not possible to anchor*. (3.) In expressions such as “if we are to get there to-day, we must make haste”; “I was to do nothing at all but sit still,” μέλλω (followed by pres. or fut. infin.) is the word in Greek. For exx. see μέλλω.

C.

COMPOUNDS.

1. ἀπειμι, *be absent*. ἀπέσται, *he will be absent*. (Note accent.)
2. ἔνειμι, *be in*. Impersonally, ἔνεστι (sometimes shortened to ἔνι), *it is possible, permitted, one may*, etc.
3. ἔξεστι, only used impersonally, *it is possible, permitted, etc.* ἔξην αὐτῷ μένειν, *he might have remained*, lit. *it was permitted to him to remain*. ἔξεσται ἔλθειν, *it will be possible to go*. Very common is the accus. absolute, ἔξον, with meaning of *although*: ἔξον ζῆν τίμεν μὴ καλῶς, καλῶς αἰρούμεθα μᾶλλον τελευτῶν, *although it is in our power to live ignobly, we nobly choose rather to die*. If we had τίρούμεθα, or εἰλόμεθα, it would be, *although we might have lived ignobly, we nobly chose*, etc.

4. ἐπειμι, *be upon*: γέφυρα ἐπήν (sc. ἐπὶ τῷ ποταμῷ), *there was a bridge over it*. (The Greeks said a bridge was *on* a river.)

5. μέτεστι μοι τίνος, *I have a share in a thing*.

6. πάρειμι, *be present*: ὁ παρὸν χρόνος, *the present time*, or *the present tense* (this last sense unattic). Impersonally, πάρεστι, like ἔξεστι, *it is in one's power, is possible*. Often in accus. abs. παρόν.

7. περίειμι, lit. *be around*. b. Much more common is the meaning *excel, be superior to* (τινός τινι, *any one in anything*). So περιγγυνομαι. c. Another very frequent meaning is, *be over and above, remain* (after some part has been lost or taken away); of persons, *survive*. τὸ περιόν τοῦ στρατοῦ, *the remaining part of the army*. τὰ περιόντα χρήματα, *the surplus funds*. οἱ περιόντες, *the survivors*. Cf. περιγγυνομαι.

8. πρόσειμι, *be in addition* (*πρὸς τούτοις = in addition to these things*), *be added to, accompany*: ἐὰν θερμότης τῷ δίψῃ προσῆ, *if heat be added to the thirst, i.e. if the thirst be accompanied by heat*. τῷ βίᾳ πρόσεισιν ἔχθραι καὶ κινδύνοι, *violence is attended by enmities and dangers*.

9. σύνειμι, *be with, associate with* (τινί).

10. ὑπειμι, *be under*. κρηπῆς ὑπήν λιθίνη (sc. τῷ τείχει), *there was a stone foundation under it (the wall)*. b. Then from ὑπό, *under*, comes the notion that something is under one as a basis, as a support; that what one had is still there, still left to him, etc. αὐτῷ ἔπεισι μεγάλαι ἀπίδεις, *he is supported by great hopes (has them underneath him)*.

NOTE.—Observe the various ways of saying *it is possible*: ἔστιν, ἔνεστιν, ἔνι, ἔξεστιν, πάρεστιν, οἷόν τέ ἔστιν (or οἷόν τ' ἔστιν), and δυνατόν ἔστιν (also δυνατά ἔστιν).

D. The following substantives belong under *eim*: οὐσία, *estate, including all that there is to a man, all he has*. ἀπουσία, *absence*. παρουσία, *presence*. ἐξουσία, *permission, power, authority*. μετουσία, *participation*. περιουσία, *surplus, abundance*. συνουσία, *intercourse, association*: Σωκράτης οὐδένα τῆς συνουσίας ἀργύριον ἀπάγγετο, *Socrates never would charge anybody a fee for attendance on his lectures*.

Εἰμι, *go or come*. The complete inflection will be found in any grammar. Several points may be noticed here.

a. *εἰ* may be from *εἰμί* or from *εἰμι*. b. Distinguish between *εἰσι* and *εἰστι*; and observe that in compounds the distinction disappears, *ἀπειστι* being from either verb. c. ιω, ιησ, ιη, etc., differ in two points from ιω, ιησ, etc., from ιημι. So do άπιω and άφιω. But the accent alone distinguishes παριω and παριω, not counting the quantity of ι here, as it is not usually marked. d. In the opt. ιοίην is more frequent than ιοιμι: but the other persons are reg.: ιοις, ιοι, etc. e. ιέναι and ιέναι can easily be told apart: so can άπιέναι and άφιέναι: but διέναι may be from διειμι or διημι. f. ιών, ιοῦσα, ιόν is *the one* present part. in -ών, -οῦσα, -όν with this accent: all other participles in -ών, i.e. that are oxytone in the nom. sing. masc., are 2nd aorists. [ών does not count, as it has no other syllable to accent on; and of course compounds of άν and ιών are accented like the simple forms.]

B. In regard to the meaning of *εἰμι* the important point to be noticed is that the indic. is regularly used as a *future*, and that the opt. infin. and part. count as pres. or fut. according to the sense. The infin. ιέναι may therefore have any one of the following uses:—

a. It may be the ordinary infin. rendered by "to" and not representing any other mood: in which case it may usually be replaced by the aor. without changing either the time or the sense. *βούλεται ιέναι* (or *ἔλθειν*).

b. It may be rendered by "to" as above, but may stand for the imperative of the direct discourse. *κελεύει αὐτοὺς ιέναι* (*ἔλθειν*), *he commands them to go*. O.R. *ιτε* (or *ἔλθετε*), *go!*

It may depend on some verb of *saying* or *thinking*, and may then represent—

c. the pres. indic. of O.R.—i.e. some form of *ἔρχομαι* (*not of εἰμι*, as this in the indic. is regularly *fut.* in sense). *λέγει ιέναι παρὰ βασιλέα*, *he says he is going to the king*. O.R. *ἔρχομαι*, *I am going*, i.e. am actually on my way now.

d. the fut. indic. of O.R. *λέγει αὔριον άπιέναι*, *he says he is going away to-morrow*. O.R. *αὔριον ἀπειμι*, *I am going away* (= *shall or will go away*) *to-morrow*.

e. the imperf. indic. of O.R. λέγει αὐτὴν ιέναι τὸν αὐτὸν τρόπον, *he says that she came (on) in the same manner.* O.R. ηγε.¹

REM. The 4th use (d) is the only one peculiar to this verb.

C. The *compounds* will usually explain themselves by the meaning of the preposition and verb. Any that need special notice will be found under ἔρχομαι.

Εἶπ-. On this stem are found 2nd aor. εἶπον, *I said*, with a few forms of a first aor. The synopsis of εἶπον is εἶπον, εἶπω, εἶπομι, εἶπέ (notice accent), εἶπειν, εἶπάν. a. Of the a forms εἶπας is the only form of the *indic.* much used in Attic. In the imper. εἶπον, though classic, is less freq. than εἶπέ; but “εἰπάτω, εἰπατον, εἰπατε are more used by the Attics than the corresponding forms of the 2 aor.” (Veitch). It follows then that εἶπετε is *indic.*, and εἶπατε *imperative*. b. As εἶπον has no pres., λέγω or φημί usually supplies the place of one. We may give the forms thus:

pres. λέγω or φημί: pres. pass. λέγομαι.

impf. ἔλεγον or ἔφην: impf. pass. ἔλεγόμην.

fut. act. λέξω or φήσω or ἔρω (liquid fut. on stem ἔρ-).

aor. act. ἔλεξα or ἔφησα or εἶπον.

perf. act. ἔρηκα. pluperf. εἰρήκη.

perf. pass. λέλεγμαι, but much oftener εἰρημαι.

plup. pass. (ἔλελέγμην?), εἰρήμην.

aor. pass. ἔλέχθην or ἔρρηθην.

fut. pass. λεχθήσομαι or δηθήσομαι.

fut. perf. pass. λελέξομαι or εἰρήσομαι, which differ little, if any, from the simple fut. pass.

c. In some of the compounds of εἶπον the pres. is supplied by διγορεύω; e.g. ἀπαγορεύω (τινὶ μὴ ἔλθειν), *forbid (any one to go):* notice the neg. in Gr.), ἀπερῶ, ἀπεῖπον. So, the word for *accost, speak to*, is προσαγορεύω, προσερῶ, προσεῖπον, προσείρηκα, προσείρημαι, προσερρήθην (προσρήθω, etc.).

For further points in regard to these verbs, see ἔρω and λέγω.

¹ It is equally correct in many places to say that the pres. infin. may stand for the *historical present* of O.R.; because every histor. pres. may be replaced by an imperf. — though not *vice versa*. Thus, above, the O.R. may be ἔρχεται, *she comes* (= *came*) on. Xen. Mem. 2, 1, 28.

Εἴργω, *shut in, coop up*, is reg. in its forms, **εἴργον**, **εἴρξω**, **εἴρξα**, no pf., **εἴργματι**, **εἴρχθην**, and would not be entitled to a place among irreg. verbs except for another form of the pres. (**καθ**)**εἴργνυμι** that occurs only very rarely, however, in A.p. **καθείρξω**, **καθείρξα**, **καθείργματι** are the other tenses of this compound. **ἐν τῇ πόλει ὅμας καθείρξαντες**, *having penned you up in the city* (restricted you to the city limits). **καθείργμένοι** **ἐν τῷ σταυρόματι**, *cooped up in the stockade*. **τοὺς εἰρχθέντας ἐξῆγε**, *he brought out (= released) those who had been imprisoned*. **εἰκτή** = **prison** = **δεσμωτήριον**. Cf. **ἔργω**.

b. With smooth breathing **Εἴργω**, the meaning is *shut out, exclude, prevent*; the forms are reg., but there is no perf. The common verb for *prevent, hinder* is **κωλύω**, which is reg. in all of its forms, and has pf. **κεκώλυκα**. For fut. *pass.* both of these verbs use fut. *mid.* **εἰρξοματι**, **κωλύσοματι**.

[**Εἴρω.**] From this present tense, which is unattic, come the tenses **ἔρω**, *I will say*, **εἴρηκα**, **εἴρηματι**, **ἔρρηθην**. For the aor. **εἴπον** is used, which see. In the aor. pass. **ἔρρεθην** is sometimes met with, in place of the usual **ἔρρηθην**; but this is only in the *indic.* The other moods are **φέρω**, **φέθειν**, **φηθῆναι**, **φηθεῖ**, all with **η**. The forms **εἴρηκα**, etc., are also explained as coming from a stem **φε-**.

οὕποτε ἔρει οὐδεὶς ὡς ἔγώ τὴν τῶν βαρβάρων φιλίαν εἰλόμην, *never shall any one say that I chose the friendship of the barbarians*. **εἴρηκά σοι πάσαν τὴν ἀλήθειαν**, *I have told you the whole truth*. **ἔγα ἔρων**, *I was going to say*. **τερὶ αὐτοῦ πάντ' εἴρηκα πρὸς ὅμας**, *I have told you everything about it*. (Notice that “to speak, say, or tell to any one” is either dat. or **πρὸς** with accus.) **τὰ δεινότατ' είρηκει τὸν Ἀρισταρχον**, *he had been saying the most dreadful things about Aristarchos*. **τί τῆμάς ἔροντιν οἱ πολλοὶ**; *what will people say about us?* **τὸ προρρηθέν**, *that which was stated before*. **οἱ ἔκει λόγοι φηθέντες**, *the speeches that were spoken there*. **τὰ μέλλοντα φηθῆσεναι**, *the things that are going to be said*. **τῆς ἀγγελίας καθ' ὅδὸν αὐτοῖς φηθείσης**, *the news having been told them on the road*.

b. The fut. perf. **εἰρήσεται** (the only form of this tense, perhaps, found in Attic) is used in the sense of a future, and very often as a sort of parenthesis, equivalent to *the truth must be spoken, the truth will out*. **καὶ τότε — εἰρήσεται γάρ —**, *and then — for I must out with it — etc.*

B. Derivatives. *ρήτωρ, ρήτορος, speaker, orator.* *ρητορικός, skilled in speaking.* *ἡ ρητορική* (sc. τέχνη), *the art of speaking, RHETORIC.* *ρητορεύω, be a ρήτωρ, as βασιλεύω = be a βασιλεύς.* *ρῆμα, something spoken, a word, phrase, expression.* As a term of grammar *ρῆμα = νεκρός* (ένεργητικόν, μέσον, *ἡ παθητικόν, active, middle, or passive*). *ρητός, stated, agreed upon, specified.* *ρητή τιμέρα, an appointed day.* *ἐπὶ ρητοῖς, on specified terms.* *ἀρρητός, ον, unspeakable.* *ἀπόρρητος, ον, means forbidden, prohibited, or more commonly not to be told, secret: οὐ γάρ ἀπόρρητον ἦν, for it was not a secret.* *ἀπόρρησις, prohibition.*

Ἐλαύνω, drive, march, ride, row, ἐλώ (for ἐλάσω, ἐλάω), ἐλασσα, ἐλήλακα, ἐλήλαμαι, ἡλάθην.

The aor. mid. is occasionally found in Attic, as: *πειρώμενοι τοὺς πολεμίους ἐξελάσασθαι, striving to dislodge the enemy.* The verb is most common in compounds. Originally transitive, *drive cattle, ride a horse, row a boat*, it is also used as intrans., the object being understood. *ἔφη τημίονον ἐλαύνειν, he said he was riding a mule.* *περιήλαυνε τὴν πόλιν, he used to drive (or ride) around the city.* *τριήρη ταχὺ ἐλαύνειν, to row a trireme fast.* *ἐληλακότες οὖν ἡσταδίους εἴκοσι πέντε ἡ τριάκοντα, so when they had rowed about five and twenty or thirty furlongs.* *μέλλω ἐλάν στρατὸν διὰ τῆς Εὐρώπης εἰς τὴν Ἑλλάδα, I am going to march an army through Europe into Greece.* *ταῦτ' εἰπὼν ἐφ' ἵππον ἀναβὰς ἀπήλαυνεν, with these words he mounted his horse and rode off.* *οὐδεὶς τημών ἀπελήλαται τημών, no one of us has been excluded from honors.* *πῶς τις τοὺς ἄνδρας ἀπελέπει λόφου; how shall we drive the men from the hill?* *ἐφ' ἄρματος παρελαύνειν, to ride by in a chariot.*

Ἐλέγχω, refute, convict, ἐλέγξω, ἡλεγξα, no perf. act., ἐλήλεγμαι, ἡλέγχθην. Often used in the comp. *ἐξελέγχω.* *ΤΟ ΑΛΗΘΕΣ ΟΤΔΕΠΟΤΕ ΕΛΕΓΧΕΤΑΙ, THE TRUTH IS NEVER REFUTED.* *ἐλέγχαι τινὰ ποιοῦντά τι, to convict any one of doing (of having done) anything.* *οὐ ἐλεγχός, an argument that refutes, disproof, refutation: τὰ ψευδῆ ἐλεγχον ἔχει, what is false admits of refutation, or involves (its own) disproof.* *ἀνέλεγκτος, ον, unrefuted.*

Ἐλκω, draw, pull, εἰλκον, ἐλξω, εἰλκυσα, -ειλκυκα, -ειλκυσμαι, εἰλκύσθην (in A.p.?). *ἀνελκω, draw up.* *καθλικω,*

draw down, launch (*τὰς ναῦς, τὰς τριήρεις*). ἄρμα ὁ Ἰπποι εἰλκον λευκοὶ ὄκτω, *a chariot drawn by eight white horses*. The pf. act. seems to occur only once in A.p., *καθεὶλκυε*, Dem. 5, 12.

'Εμέω, *vomit*. ήμουν, -ήμεσα, seem to be the only other Attic tenses. From *ἐμετικός* comes **EMETIC**.

"Εννῦμι. See **ἀμφιέννυμι**.

'Ενοχλέω, *disturb, harass*, is reg. except its double augment, ήνώχλουν, ήνώχλησα, -κα. Pf. pass. παρηνώχλησθε, Dem. 18, 50, seems to be the only pass. form outside of pres. and impf. The word is from *ἐν* and ὁ ὄχλος, *crowd, mob*, which fully explains the meaning of *discomfort, annoyance*, expressed in the verb.

'Επαινέω, *praise*. See **-αινέω**.

'Επανορθόω, *set up straight* (*όρθος*), *correct* (*rectus, straight*), is reg. exc. double augm. ἐπηνώρθωσα, -κα, -ματ, ἐπηνωρθάθην. The mid. is also used, ἐπηνωρθούμην, ἐπηνωρθωσάμην. The compounds **ἀνορθόω**, *set up, restore*, and **κατορθόω**, *set down straight, establish correctly* (*όρθως*) have reg. augment, ἀνώρθωσα, etc., **κατώρθωσα**, etc. Used intrans. **κατορθόω** = *succeed* : τοις ἐπιχειρήμασιν οὐ κατορθούμεν, *we are not succeeding in our attempts*.

b. ὄρθος = *straight, erect, correct*. ή ὄρθη πτώπις = *cāsus rectus* = *the nom. case*. ὄρθότης = *uprightness* (of position), *correctness* (*τῶν λογισμῶν, of one's calculations*). **ἐπανόρθωμα**, *a correction* (**ἀμαρτημάτων, of mistakes**). The word for *success* is not **κατόρθωσις** in A.p., but **εὐτυχία** or **εὐτύχημα** or **εὐπρᾶγία**. *successful, εὐτυχής*.

'Επιμέλομαι ορ ἐπιμελούμαι. See **μέλω**, b.

'Επίσταμαι, *know, understand, ἐπιστήσομαι, ήπιστηθην* (D.P.). No perf. In regard to this verb, notice :

a. that even if it was originally a comp., **ἐπι-στα-**, (cf. *under-stand*) — the view most generally held — still it was not felt to be a comp. with **ἐπι**; hence the augm. is **τίπ-**. b. that some of its forms differ by only one letter from the corresponding forms of **ἐφίσταμαι**, mid. of **ἐφίστημι**. c. that pres. subj. and opt. accent as if there were no contraction (cf. **δύναμαι**) : **ἐπιστωμαι**, **ἐπιστη**, **ἐπιστηται**, etc., from

ἐπιστά-ώμαι, etc. Opt. ἐπιστάμην, ἐπιστάο, ἐπιστάτο, etc. Cf. ἐφιστώμαι, -ῆ, -ῆται: ἐφισταίο, -άτο, etc. *d.* that impf. has in 2nd sing. ἡπίστω (rarely ἡπίστασο). Pres. imperat. usually ἐπίστω. *e.* that aor. pass. has only *active* meaning (D.P.). *f.* that with infin. it means *know how to* —, while with the participle it means *know THAT* a thing is so, equivalent to ὅτι or ὡς with indic. or opt. [Cf. μανθάνω, *a* and *b*, and οἶδα, REM.] *g.* that it is *not* the word for *know* in the sense of *be acquainted with* a person (French *connaître*, German *kennen*). For this use γιγνώσκω or οἶδα.

Knowledge is ἐπιστήμη. ἐπιστήμων, ἐπιστημόν, *having knowledge of* (τινός), *knowing how* (λέγειν τε καὶ σιγάν, *both to speak and to be silent*). ἀνεπιστήμων, ἀνεπιστημόν, *not knowing how, ignorant*.

'Επομαι, *follow* (τινί), εἰπόμην, ἔψομαι, ἐσπόμην. No perf. *a.* Stem is same as *seq* in *sequor*. See under ἄλλομαι. ἐπ- is thus for σεπ- and 2nd aor. ἐσπόμην has lost the ε (so ἐσχόμην on stem σεχ-; see under ἔχω), and the rough breathing is doubtless used, because pres. impf. and fut. have it. The comp. ἔφεπομαι, *follow on* (or *after*) has as its synopsis: ἔφεσπόμην, ἐπιστώμαι, ἐπισπόμην, ἐπισπου, ἐπισπέσθαι, ἐπισπόμενος. The 2nd aor. in its *simple* form seems to be limited to the indic.: οὐχ ἔσπου τοῖς λεχθείσιν, *you did not follow the discussion*.

b. ἀκολουθέω, reg. but no pass., also means *follow* (τινί). ἀκόλουθος, *a follower, attendant*. As an adj. it means *consistent with*; τοῖς νόμοις ἀκόλοθως, *consistently with the laws*. οὐκ ἀκόλουθος, *inconsistent*. An ANACOLUTHON is a grammatical inconsistency, a sentence in which the last part does *not follow* the construction with which the sentence began.

'Ερα, *love, be in love with, be enamoured of* (τινός), has only pres., impf. ἡρων, and aor. pass. ἡράσθην, *I became enamoured of, fell in love with* (Ἀντῆς, *Her*). Also pres. pass. ὁ ἐρώμενος, τῇ ἐρωμένῃ, *the beloved one*. νίκης ἐρώντες, *enamoured of victory*. οὐδέποτε ἀληθὲς οὐδὲν εἰώθεν ἀπειλεῖν ἐρῶν ἐρωμένη, *a man in love is never accustomed to make any real threat to the woman he loves*. φύσει πως εὐάγωγόν ἔστι πᾶς ἀνήρ ἐρῶν, *somehow every man when he is in love is naturally a very easy thing to lead*. ὁ ἔρως, ἔρωτος, *love*: "Ἐρως τῶν θεῶν βασιλεύει, *Love is king of the gods*. [For ἀγάπη, *love*, see

στέργω, b.] ἔραστης, *lover*. ἔραστός, *beloved*: τὸ ἔραστὸν καλὸν καὶ ἀβρὸν καὶ τέλεον καὶ μακαριστόν, *that which one loves is beautiful and gentle and perfect and blessed*.

'Εργάζομαι, *work, do, εἰργαζόμην, ἔργασσομαι, εἰργασάμην, εἰργασματικός, εἰργασματικήν* (pass. in meaning). The apparent irregularity in the augm. is explained by the stem *εργ-*. See B.

Perf. and plup. may be used as act. or pass. in sense: ταῦτα εἰργασσαί, *you have done these things*. ταῦτα σοι εἰργασταί, *these things have been done by you*. τὴν γῆν μισθοῦ εἰργασμένοι ἦσαν, *they had been tilling the ground for pay*. γῆ εἰργασμένη, *land that has been tilled*. λίθοι εἰργασμένοι, *wrought stones*. b. In the meaning *make*: οἰκοδόμημα διὰ ταχέων εἰργασμένον, *a structure (building) hastily made*. οὐδενὶ οὕτῳ καλῶς ἡς δρεπάνῳ (nom. δρέπανον) τῷ ἐπὶ τούτῳ ἔργασθέντι, *with nothing so well as with a scythe that was made for the purpose*. In the sense *make or render*, followed by a predicate, ἀπεργάζομαι is the word: or ποιῶ may be used. c. In the meaning *do*: τί εἰργάσω; *what did you do?* ἀξια γάρ αὐτῷ θανάτου εἰργαστο εἰς ἐμέ, *for things worthy of death had been done by him to me*. It takes two accusatives, as is usual after verbs of doing: πολλὰ ὑμᾶς καὶ κακὰ δέδε εἰργασταί, ὡς παιδες, *children, this man has done many evil things to you*.

REM. The four verbs for *do* are δράω, ἔργαζομαι, ποιῶ, and πράττω. Thus, *he appears to have done this* may be φαίνεται ταῦτα δράσας or δεδράκως; ἔργασμένος or εἰργασμένος; ποίησας or πεποιηκώς; πράξας or πεπράχώς.

B. *Derivatives are very numerous.*

ἔργον, *WORK, deed*. Originally with the Digamma *ϝέργον*, German *Werk*; English *WORK*. [For γ = k cf. γέν-ος, KIN: γνο-, KNOW: γόνυ, KNEE.] ἔργάτης, *workman, laborer, doer*. ἔργαστηριον, *a place to work in, workshop, factory*. ἔργαλεσον, *something to work with, tool, implement*. In same sense, but a more common word, is ὅργανον; hence *ORGAN*. ἔργαστα, *work, labor*; also *making, construction*, as: τῇ ἔργαστᾳ τειχῶν, τῇ ἔργαστᾳ ἴματίων, *the construction (making) of walls, of cloaks*.—ἔργάσιμα χώρα, *places capable of being tilled* (ἔργάσιμος, ον).—ἔργαστικός, or ἔργατικός, *working, industrious*.—ἔργάδης, ἔργάδες, *causing or requiring work, irksome*.—ἀργός, ον (from ἀ-εργ-; hence ἀ), either *not working, idle, lazy* (= βάθυμος); or, *not worked, untilled, fallow*.

REM. ἄργός is one of the very few exceptions to the rule that adjectives beginning with “alpha privative” and ending in -ος, have recessive accent. Thus, by the side of δυνατός, *able*, is ἀδύνατος, *unable*.

b. ἄργιλα = φρέσκιλα = *idleness, laziness*. ἄργεω = *be* (or in aor. *become*) *without work, be (become) idle*. γῆ ἄργοντα, *land lying un-tilled*. In Dem. 27, 19 we find: ἐντοτε μέν φῆσιν ἄργησαι τὸ ἔργα-στήριον, *sometimes he says the factory stopped work*; and in § 20, speaking of the same thing: ἂν μὲν οὖν ἄργὸν φῆ γενέσθαι, *if, therefore, he says that it stopped work*, in which the adj. with γενέσθαι is used as the exact equivalent of the “ingressive” aor. ἄργησαι. ἐνέργος, *ov, at work, active, busy*; of land or money it means *yielding, productive*. From two unattic words ἐνέργεια and ἐνέργητικός come ENERGY and ENERGETIC. τίμαργόν τι καταλέπειν, *to leave anything half-finished*.

c. From εύ and ἔργ- we have εὐεργέτης, *benefactor*. εὐεργεσία or εὐεργέτημα, *benefaction, benefit*. εὐεργετέω, *benefit, do good to*. Augments εὐεργ- or εὐηργ-. κακούργος (κακο-εργ-), *evil-doer*. κακουργίλα, *ill-doing, villainy, etc.* κακουργέω, *be vicious, be an evil-doer*. With the accus. it means *do ill to, harm, injure*. — πανούργος, *one who will do any and everything (πᾶν)*; hence, like κακούργος, *a villain, scoundrel*. πανουργίλα, *rascality, villainy*. πανουργέω, *be a villain, etc.* πάρεργος, *ov, means by the side of one's work, i.e. not the real or main work, but something incidental to it; and πάρεργον denotes this side work*. To do anything ἐν πάρεργῳ, *is to do it as a piece of work subordinate to the main work on hand*.

συνεργός, *co-worker, helper, partner*. συνεργέω, *co-operate (τινί)*. γεωργός, *a husbandman, tiller of the ground, farmer*. γεωργίλα, *agriculture, tillage*. γεωργέω, *be a farmer*.

Ἐργω, *shut in* (see εἱργω), has fut. ἔρξω, and aor. in unaugmented moods, e.g. in such forms as καθέρξῃς, περιέρξαντες, ξυνέρξαντες.

Ἐροματ, a doubtful present. On stem ἔρε- is a fut. ἔρήσοματ = ἔρωτήσω = *I shall ask*; and on stem ἔρ- is a 2nd aor. ήρόμην (ἔρωματ, ἔροιμην, ἔρον, ἔρεσθαι, ἔρόμενος) = ήρώτησα = *I asked*. Other tenses are supplied by ἔρωτάω, which is complete and regular. The compounds ἀν- and ἐπερωτάω, ἀν- and ἐπερήσοματ are also used.

For aor. *I asked* we may therefore use any one of 6 words: ἡρώτησα, ἀνηρώτησα, ἐπηρώτησα, τίρσμην, ἀνηρόμην, ἐπηρόμην. These words take the accus. of the person asked, and are followed by an *indirect question*. When followed by the *infīn.* ("I asked him not to do that"), the word is δέομαι. See the second δέω. "To ask any one for anything" is αἰτεῖν with accus. of person and accus. of thing.

b. ἐρώτημα, *question*: τῇ πρὸς τὸ ἐρώτημα ἀπόκρισις, *the reply to the question*. ἐρώτησις, *a questioning; a question*. Properly, ἐρώτημα = τὸ ἐρωτηθέν, *the thing asked, question*: and ἐρώτησις = τὸ ἐρωτᾶν, *questioning, asking questions*.

"Ἐρρω, *be gone, perish*, seems to have no impf., and the other tenses [ἐρρήσω, ἥρρησα, -ἥρηκα] are perhaps only poetical. Ἄν 'ῦμεῖς ἀπελθητε, ἔρρει τάμα (= τὰ ἔμα) παντελῶς, *if you go away, my fortunes are entirely ruined*. The imper. ἔρρε is often used as an imprecation, *plague take you!* or, *go to the mischief!* Do not confound ἔρρει, the pres. tense of this verb, with ἔρρει, *was flowing*, from δέω.

"Ἐρχομαι, *go or come, impf.* ἥα or ἥειν (from εἰμι), *fut.* εἰμι (see this verb), ἥλθον, ἔληλυθα.

Note the following points: a. ἡρχόμην is rarely impf. of this verb, but is nearly always from ἀρχομαι, *I begin, am ruled*. b. ἐρχομαι is not much used outside of the indic., so that the synopsis of the pres. tense is ἐρχομαι, ιω, ιοίην, ιθι, ιέναι, ιών. c. Synopsis of the future is εἰμι, ιοίην, ιέναι, ιών. These last 3 forms therefore have to do duty either as pres. or fut. d. ἥλθον is shortened from Homeric ἥλυθον (syncope). Imperat. ἔλθε, ἔλθέτω, ἔλθετον, etc., but διελθε with reg. accent. e. Perf. ἔληλυθα (2nd pf.) is formed on stem ἔλυθ- with Attic redupl. In place of ἔληλυθα, ἥκω, *I have (am) come* may be used. So, too, ἥκον as plupf. = ἔληλυθη.

B.

COMPOUNDS.

Of the 18 prep. ἐρχομαι is comp. with all except ἀμφί and ἀντί. [ἀμφέρχομαι in Homer.] We notice only the following. (See under εἰμι.)

1. διέρχομαι, *go through*, is very common in the sense of *go through in discourse*, i.e. *relate, recount*, either trans. or intrans. πάντα διελήλυθε, *he has related (got through with) everything.* πειρά-

σομαὶ καὶ περὶ τούτων διελθεῖν, *I will try to give an account about these things also.*

2. ἐπέρχομαι, *go or come upon*, often means *attack* (*come upon with hostile intent*): ἐπλάσιν τημέν, *they will attack us.* b. ἐπῆλθε ποτέ σοι ἐνθύμηθηναι ὅτι —, *did it ever OCCUR to you to reflect that —.*

3. κατέρχομαι, *go or come down*, when used of exiles means *return, come back*; just as κατάγω means *restore, bring back* one who has been banished. *E.g. βουλόμενος κατελθεῖν πειθεὶ Κορινθίους ἐντὸν κατάγειν, wishing to return he persuades the Corinthians to bring him back.*

4. μετέρχομαι, *go after, in quest of*: τὰ ἐπιτήδεια μετιέναι (or μετελθεῖν), *to go after provisions.*

5. In ὑπέρχομαι, ὑπό has its frequent sense of *underhand*; hence, the verb means *to court a person's favor by cringing to him, to ingratiate one's self with him in unworthy ways, etc.* ὑπερχόμενος δὴ βιώσει πάντας ἀνθρώπους, *you will live — just think of it! — cringing to all men.*

C. ὁ or η ἐπηλυς, ἐπήλυδος, *one who comes to a place*, hence, *a stranger, new arrival.* [The usual word for *stranger* is **ξένος**.] In the same meaning is προσήλυτος (*unatic*). In the sense of “one who comes over” it means **PROSELYTE**. Τὸ Ἡλύσιον (*Homeric πεδίον, the plain of arrival*, is **ELYSIUM**.

Ἐσθίω, *eat, ēδομαι, ēφαγον, ēδήδοκα, ēδήδεσμαι, ηδέδθην*, the last two forms being perhaps found only in comp. ἀπ-, κατ-.

The stem ἐδ- is seen in Latin *edō* and in *edible*. From η σάρκη, *σαρκός, flesh*, and φαγ- we get **SARCOPHAGUS** (*σαρκοφάγος*); i.e. *carnivorous*. At Assos (on the mainland, just north of the island of Lesbos) there was found a kind of stone that consumed the flesh of the dead when buried in coffins made of it. Then the word came to denote any kind of stone coffin. For *Oesophagus* see under φέρω. ἐδωδή, anything to *eat, food*, for which σῖτος (ό) is the usual word. ἐδωδή καὶ πόσις, *food and drink*. ἐδώδιμος, *edible: ἐδωδίμη ρίζα, an edible root.*

Ἐστιάω, *entertain, feast (any one)* is reg. exc. augment: ἐστιάσω, εἰστιάσα, εἰστιάκα, εἰστιάμαι, εἰστιάθην. The

pass. forms, with fut. mid., not fut. pass., may often be rendered intrans., *feast, banquet*. ἐστιάσις, *a banqueting, feast, entertainment*.

NOTE.—Verbs beginning with **ευ-** should regularly augment η-**υ**, and inscriptions testify in favor of this. But MSS. frequently leave **ευ-** unaugmented, and so some of our texts give the augment, while others omit it.

Εῦδω, *sleep*, usually καθεύδω, *imperf.* ἐκάθευδον or καθηύδον, καθευδήσω. The aor. is supplied by κατέδαρθον (see δαρθάνω) or by ἐκοιμήθην, *pass.* of κοιμάω, properly *put to sleep*, of which κοιμῶμαι, ἐκοιμώμην, and ἐκοιμήθην are the only tenses in classic prose. We may exhibit the different verbs for *sleep* as follows:

Pres. καταδαρθάνω	καθεύδω	κοιμῶμαι
Impf. ?	ἐκάθευδον or καθηύδον	ἐκοιμώμην
Fut.	καθευδήσω	
Aor. κατέδαρθον		ἐκοιμήθην (D.P.)
Perf. καταδερθηκώς once in Plato.		[κεκοιμημαι late.]

b. καταδαρθάνω strictly means *I am sleepy*. ὡς Σάκρατες, ἔγρηγορας ή καθεύδεις; *Sokrates, are you awake or asleep?* εἰσὶ τινες οἱ καθεύδοντες ἀνίστανται καὶ πορεύονται ἀσπερ οἱ ἔγρηγορότες, *there are some people who get up in their sleep and walk about, just as those (do) who are awake.* ἐκείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη, *on that night no one slept.* ποιόν τινα ὑπνον ἐκοιμῶ; *pray, what sort of a sleep were you having?*

c. From κῶμα (*Epic*), *deep sleep*, comes **SOMA**, an unnatural sleep. Hence the adj. *comatose*. From κοιμητήριον (*unattic*), a *sleeping place*, comes **CEMETERY**.

Εύρισκω, *find, eύρήσω, ηύρον, ηύρηκα, ηύρημαι, ηύρεθην.* In the mid. *find for one's self, obtain, get, eύρισκομαι, eύρήσομαι, ηύροσμην, ηύρημαι.* The augmented tenses also have εύρ-, as εύρον. εύρε is indic., εύρε is imperat. But in comp. ἔξεύρε and ἔξευρε.

b. ή πόλις εύρεθήσεται τούτο πεποιηκυῖα, *the State will be found to have done this.* (Notice the participle; the infin. is rarely used

with εὑρίσκω). Verbs εὑρέτος, *having to be found*, and εὑρετός, *capable of being found*. θεινότερόν τι τούτου εὑρετόν, ἢ —, *something more dreadful than this must be found, or else —.* (ἢ = or, and also or else.) c. εὑρέτης, *a finder, discoverer*; χρόνος ὁ εὑρέτης, *Time is the discoverer.* (The art. with εὑρ. shows that it is the subject, and so χρόνος is predicate.) εὑρετικός, *skilled in finding, inventive.* εὑρεσις, *a finding, discovery.* εὑρημα, *a find, discovery.* The compounds ἀν-, ἔευρισκω, *find out, discover*, are frequent. From the joyful exclamation of Archimedes, εὕρηκα, εὕρηκα, *I've found it! I've found it!* has descended the exclamation EUREKA!

Ἐχω, *have, hold, εἰχον, ἔξω* (and, less frequent, σχήσω), ἔσχον, *ἔσχηκα.* In mid. ἔχομαι, εἰχόμην, ἔξομαι (less frequent, σχήσομαι), -εσχόμην, -έσχημαι.

A. *Forms.* a. The stem is σεχ-, of which ἔχ- is another form. [See under ἀλλοματι for interchange of σ and rough breathing.] From ἔχ- is formed the present system ἔχω, εἰχον, ἔχομαι, εἰχόμην, the smooth replacing the rough breathing for euphony. From ἔχ- ἔξω and ἔξομαι are reg. σεχ- gives 2nd aor. ἔσχον and -εσχόμην, the ε being cut out (cf. ηλθον for ἦλυθον, see ἔρχομαι, d). By metathesis σεχ- gives σχέ-, and from this the forms σχήσω, σχήσομαι, *ἔσχηκα, ἔσχηκη, -έσχημαι, -εσχήμην* are formed regularly.

b. The syn. of 2nd aor. act. is ἔσχον, σχῶ, σχοίην, σχές, σχεῖν, σχάν, σχοδσα, σχόν. There is no contraction in the subj., but the accent follows the analogy of all other monosyllabic subjunctives, ὡς, οὐ, οὐ; στῶ, στῆσ, στῆ, etc. The opt. has the form σχοίην, σχοίης, σχοίη (pl. σχοίμεν, σχοίτε, σχοίεν) in the *simple* verb only. In comp.: παρέσχον, παράσχω (*παράσχεις, παράσχη*, etc.), παράσχοιμι, παράσχεις, παρασχεῖν, παρασχάν.

c. An unattic aor. pass. ἔσχέθην is found.

B. *Meanings.* a. *have.* b. *hold.* c. *be able* (= δύναμαι). d. *with adverbs = be*, as: εἰ τοῦθ' οὔτως ἔχει, *if this is so.* καλῶς ἔχει, *it is well.* Notice then, that very frequently *an adverb with εἰμι*, as: ὁκνηρῶς ἔχει = ὁκνηρός ἔστιν = *he is reluctant.* οὐτος ὁ νόμος κάκιον ἔξει, *this law will be worse, = κακτών ἔσται.* In Anab. 1, 1, 5 Xen. has both constructions: ὡς πολεμεῖν τε ἰκανοί εἴησαν καὶ εὖνοϊκῶς ἔχοιεν αὐτῷ, *in order that they might be able to carry on war and might be well*

disposed towards him. He might have written ικανῶς ἔχοιεν and εὐνοϊκοὶ εἶησαν.

e. *Know* (as *habeō* in Latin): οὐκ ἔχοντες ὅ τι γένωνται, *not knowing what was to become of them.* (Direct question, τί γενώμεθα;)

f. In the mid. ἔχομαι means *hold one's self* to a thing, *keep hold of* (τινός). τῆς αὐτῆς γνώμης ἔχομαι, *I hold to the same opinion.*

β. This easily gave rise to the meaning *next to, adjacent, hard by*, etc. εἰς τὴν ἔχομένην νῆσον ἔξεπλευσαν, *they sailed out to the adjacent island.* So, in telling the order in which things were arranged: "the horsemen were on the right; *next to these were the hoplites; next to these —,*" etc. ἔχόμενοι δὲ τούτων ήσαν οἱ ὄπλιται, ἔχόμενοι δὲ τούτων —.

C. DERIVATIVES are numerous, and on the various stems ἔχ-, ἔξ-, σχε-, σχη-, ὄχ- (cf. λέγω, λόγος; στελλω, στόλος; πέμπω, πέπομφα, πομπή, etc.), and ισχ-, from ισχω, a side-form of ἔχω; see the verb.

a. Stem ἔχ-. ἔχόντως, adv. from ἔχω, used in the phrase νοῦν ἔχόντως, *sense having-ly, i.e. sensibly.* ἔχυρός, *able to hold or keep;* hence of places, *strong*, as: ἔχυρὸν χωρίον ἐν τοῖς ὅρεσιν, *a strong position in the mountains.* ἔχυρωτέρα δύναμις, *a stronger force.* For ισχύρός, *strong*, see ισχω.

b. Stem ἔξ-. ἔξις, ἔξεως, *a having.* 2. From the intrans. use of ἔχω, as οὔτως ἔχει, *it is thus, this is the state of the case, or the condition of affairs,* ἔξις = *state, condition.* εὐεξία and κακεξία = *good condition and bad condition*, as: λόγοι περὶ εὐεξίαν τε τῶν σωμάτων καὶ κακεξίαν, *discourses (discussions) about (the) good and bad condition of our bodies.* In κακεξία, the χ arises from the roughening of κ before the aspirate (κακ' ἔξια). This gives physicians their technical words CACHEX'Y (ch pron. like k) and CACHE'CTIC (from κακεκτικός, *unattic*).

β. ἔξης and ἔφεξης, *next in order, succeeding*, are connected with ἔχομαι in its sense of *adhering to, adjacent, next* (see B, f). The abbreviation κ.τ.ἔ. = καὶ τὰ ἔξης = *and the next (or succeeding) things* = κ.τ.λ. = καὶ τὰ λοιπά = *and the remaining things* = et cetera. πλεονέκτεω = *have more* (than others, or than one's share); *have the advantage.* It also means *be a πλεονέκτης, i.e. one who always wants to have more, be greedy, selfish, grasping, etc.* πλεονέκτημα, *a gain, an advantage.* πλεονεξία, *greediness, selfishness; advantage.* μειονέκτεω, *have less, be at a disadvantage.* μειονεξία, *disadvantage.*

c. Stem **σχε-**. *σχέσις*, the way a thing *has itself*, its *nature, constitution, fashion*: πρέπουσαν ἔχειν σχέσιν καὶ τριχῶν καὶ ἱσθῆτος, *to have a becoming fashion both of hair and of dress.* *σχεδόν*, *nearly, almost*; like ἔξης, connected with ἔχόμενος, *near*.

d. Stem **σχη-**. *σχῆμα*, the way a thing *has or holds itself*; hence *form, shape, fashion; bearing, demeanor, mien, carriage, etc.* τὸ σχῆμα τοῦ κόσμου τούτου, *the fashion of this world.* From *σχῆμα* in the sense of a *figure, sketch, plan*, comes *SCHEME*. Hence a *Schemer* is a *planner*. From *σχῆμα, σχήματος*, comes *σχηματίζω* (or in mid. *σχηματίζομαι*), *give fashion or shape to, arrange.* *ἀσχήμων, ἀσχημόν*, *unshapely, unseemly, indecorous, ugly.* *εὐσχήμων, εὐσχημόν*, *shapely, seemly, decorous.* *ἀσχημοσύνη, unseemliness, indecorum.* *εὐσχημοσύνη, seemly deportment, decorum.* *ἀσχημονέω, behave with impropriety.* *εὐσχημονέω, behave with propriety.*

e. Stem **όχ-**. *όχέω*, in Attic only pres. and impf., *carry, convey*; usually in the passive; *όχεισθαι* ἐφ' ἄρματος (ἐφ' ἵππου), *to ride in a chariot (ride on horseback).* *όχέω*: ἔχω = *φορέω*: *φέρω.* *όχετός, something that carries or conveys, a channel, canal.* *όχημα, vehicle, carriage.* From *τὰ τήνα, the reins*, and *όχ-*, we have *τήνοχος, driver* (the man who *holds the reins*); *τήνοχεία, driving*; *τήνοχειν, to drive.*

D.

COMPOUNDS.

1. *ἀνέχω, hold up*, is used chiefly in the mid., and has double augm. *ἡνειχόμην* and *ἡνεσχόμην*. [Pf. act. of this comp. is late, and pf. mid. seems not to occur at all.] From *holding one's self up* under a burden, easily comes the meaning *endure, put up with*, followed by participle. *οὐκ ἡνείχετο στιγῶσα, she could not endure to keep silent.* *οὐκ ἀν ἀνασχοίμην* ("potential" opt.) *ἴδων τινα τοῦτο ποιοῦντα, I can't endure to see any one doing this.* *ἀνασχετός, δν, and ἀνεκτός, δν = endurable; νομίστας ταῦτ' οὐκ ἀνεκτῶς ἔχειν (= ἀνεκτὰ εἶναι), thinking these things to be unendurable.* *ἀνοχή, usually pl. ἀνοχαῖ = a holding up (i.e. cessation) of hostilities, hence truce, armistice.* *ἀνοκωχή* (also spelled *ἀνα-*) means the same thing, and so does *ἐκεχειρία* (*ἔχω* and *χείρ, holding the hands off*).

2. *ἀντέχω, hold against, withstand* (*τινί*); also *hold out*. *οὐκέτι ἀντείχον, they could no longer resist (or, hold out).* Also, *ἀντίσχω.* *ἀντίσχη* is 2nd aor. from *ἀντέχω*, or pres. from *ἀντίσχω*. We distinguish by accent *ἀντίσχοθσα* and *ἀντίσχουσα*, but not *ἀντίσχοοστσα*. See *τεχω*.

3. **ἀπέχω**, *hold off*, is generally intrans. in the act., meaning *be distant from*: *πολὺ ἀλλήλων ἀπέχον*, *they were far distant from one another*. In the mid. **ἀπέχομαι τινος** = *I refrain from something*, i.e. *hold myself off from it*: *λέγεται αἰσχρῶν κερδῶν ἀπεσχήσθαι*, *he is said to have refrained from disgraceful gains*.

4. **διέχω**, lit. *hold or keep apart*, is usually intrans. = *be separated, be distant*, like **ἀπέχω**.

5. **ἐνέχω**, mainly in pass., but with **ἐνέχομαι** and **ἐνεσχόμην** in passive sense, *be held in*, i.e. *caught or entangled in*: *ἐνέσχετο που ἐν τοῖς τῆς νεώς σκεύεσιν*, *it became entangled somewhere in the ship's rigging*. *ἐν τῇ αἰτίᾳ ἐνέξει*, *you will be liable to the charge* (the charge will have a *hold on you*). *τῷ νόμῳ ἐνοχός*, *amenable to the law*.

6. **ἔρχω** (rare) is intrans. = *project, be prominent, excel*. Hence the expression (unattic) **κατ' ἔξοχήν** = *per excellentiam* = *par excellence*.

7. **ἔπεχω**, lit. *hold on*, is used intrans. = *wait, stop*. **ἔπεσχε!** *hold on there!* *οὐ πολὺν δὲ χρόνον ἔπισχών τίκεν*, *and after waiting no great time he came back*. b. In a sentence such as **ἔπεσχομεν τοῦ δακρύειν**, *we CEASED our weeping*, the idea literally is, *we put a check upon it*, the notion of checking or stopping being closely connected with *holding*. c. Not so apparent is the meaning *prevail, extend over*, which **ἔπεχω** frequently has. Still, we say “a law *holds* in one State, but does not *hold* in another,” where *holds* = *prevails*. So, Thuc. says: *σεισμοὶ ἔπεσχον ἐπὶ πλειστον μέρος τῆς γῆς*, *earthquakes prevailed (extended) over a very large part of the earth*. These ideas of *holding, checking, prevailing* are the most common ones for **ἔπεχω**.

d. From **ἔποχή** (unattic) comes **EPOCH**, which, as a *period of time*, is the time during which some particular influence, government, etc., *holds* or *prevails*. As a *point of time*, the underlying idea is that of a *halt* or *pause* at one of the turning-points in an individual's or nation's life.

8. **κατέχειν**, *hold down, repress, restrain, check, etc.* **Κρίτων οὐχ οἶστ τ' ἦν κατέχειν τὰ δάκρυα**, *Krito was unable to restrain his tears.* **τοὺς πρέσβεις κατασχεῖν**, *to detain the ambassadors*. b. Intrans. it is used like **ἔπεχω** in the sense of *hold, prevail, etc.*

9. **μετέχω** (*τινός τινι*), *have something with another*, i.e. *share*. **μεταδίδωμι** = *share*, when it means *give a share*; and **μεταλαμβάνω** = *share*, when it means *receive a share*.

10. **παρέχω**, *afford, occasion, cause*: *πράγματά τινι παρέχειν, to give trouble to any one.* ήδονήν παρέσχεν, *it afforded pleasure.* **παρασχεῖν τούτῳ πρόφασιν δικαίαν**, *to furnish this man with a just excuse (pretext).* b. The mid. is often used in pretty much the same sense as the active. In Attic courts **παρέχεσθαι** was the regular term for *producing or bringing forward* witnesses: ἐάν βοώλη κατ' ἐμοῦ μάρτυρας παρασχέσθαι, *if you want to bring witnesses against me.*

11. **περιέχω**, *hold about or around, i.e. surround, embrace, comprise, etc.* **τέτταρες γραμμαὶ περιέχουσαι χωρίον**, *four lines surrounding a space.* τὸ Κύρου στράτευμα πάντοθεν περιέχετο ὑπὸ τῶν πολεμίων, *the army of Cyrus was surrounded on all sides by the enemy.* **πάντα τὰ μέρη ὑπὸ τοῦ ὅλου περιέχεται**, *all the parts are comprised (included, contained) in the whole.* In this last sense **περιλαμβάνω** may also be used.

12. **προέχω**, *hold before, or in front of*: τὰ χεῖρε προέχων ἐνεπδίξον τὸν παλοντα, *I held my hands in front and impeded the striker.* [Notice that *impede* (*in* and *pēs, pēdis*) and **ἐμποδίζω** (*én* and *πούς, ποδός*) are formed alike.] b. It is often used intrans. = *be before, surpass, excel*: μικρὸν προέχειν ἐν τοῖς μεγάλοις, *to excel a little in great matters.* **πρόστιχημα**, *something held before, i.e. an excuse, a pretext, another word for which is πρόφασις.*

13. **προσέχω**, *hold to or towards, most common in νοῦν προσέχειν, to hold the mind to a thing, pay attention, give heed*: δεῦρο τὸν νοῦν πρόσσοχετε, *direct your attention hither.* **νοῦν** is sometimes omitted: **προσέχων ἀκουσάτω**, *let him listen attentively.* — The word also means *have in addition, or besides*: τὴν οἰκλᾶν προσέξεις, *you will have the house besides.*

14. **συνέχω**, *hold together*: τὸ δέρμα τὰ ὄστα συνέχει, *the skin holds the bones together.* τὸ στράτευμα συνέχειν, *to keep the army together.* b. The pass., besides the literal meaning, is also used in the sense of *be distressed, afflicted*; no doubt this meaning is founded upon the tendency pain has to make a person double himself together: ἀνιάτοις νοσήμαστι συνεχόμενος, *afflicted with incurable diseases.*

c. The adj. **συνεχής** = *continuous* (*σύν* = *con*, and **ἔχω** = *hold, = teneō*). **συνεχῶς πολεμεῖν**, *to wage war continually.* **συνέχεια** = *continuity.*

15. ὑπερέχω, *hold over or above*, is commonly intrans., meaning *excel, surpass*: ἄνθρωπος ἔνυντει ὑπερέχει τῶν ἀλλων ζώων, *man surpasses the other animals in intelligence*.

16. ὑπέχω, *hold under*. ὑπεχε τὴν φιάλην, *hold the bowl under!* Usually it means *undergo, endure, suffer*, as κόλασιν, *chastisement*; τίμωριᾶν, *punishment*; δίκην, *a trial*.

"Εψω, *boil*, ἥψιν, ἥψησω or ἥψησομαι, ἥψησα. κρέα, *meat*; ἰχθύν, *a fish*; λίθον, *a stone* (said when one is taking needless trouble). ἔφθος, *boiled*: οὐχ ἔφθοις κρέασιν ἀλλὰ μόνον ὄπτοις, *not with boiled meats, but only with baked*. (See ζέω.)

Z.

Ζάω, *live* (see βιόω), contracts αε and αη into η: hence infin. is ζῆν. Outside of pres. and impf. and fut. (ζήσω) the tenses are supplied by βιώω; and βιώσομαι is more frequent than ζήσω.

b. ζωή, *life*, Lat. *anima*, the vital principle, the loss of which is death. Geologists speak of 4 periods in tracing the history of life on the earth: 1. The Azoic period, when there was no life. 2. The PALAEZOIC, the time of the most *ancient* (παλαιός) form of life: the age of fishes. 3. The MESOZOIC, or *middle* period (μέσος): age of reptiles. 4. The CAENOZOIC, the *new* or *recent* period (καινός): age of mammals.

c. ζώος, *alive*: ἔνα μὲν ζώον ἔλαβεν, ἔπιτά δὲ ἀπέκτεινε, *he took one alive, and slew seven*. ζώον (also ζῶον; but the form with iota is better), anything that has *life*; *animal, living creature*. This is the word so unfortunately translated *beasts* in Revelation, in speaking of the four Living Creatures around the Throne. ZOOLOGY, *the science of animals*. ΕΡΙΖΟ'ΟΤΥ, a disease that seizes *upon* (επι) *animals*; as EPIDEMIC is one that seizes *upon people* (δῆμος). From ζω- and ἄγρεύω, *catch*, we have ζωγρέω, *capture alive*. From ζω- and γράφω, *paint*, we have ζωγραφέω, *paint*; ζωγραφία, *the art of painting*; ζωγράφος, *a painter*; ζωγραφικός, *skilled in painting*. Properly the words would apply only to the painting of living things; but they were not limited to this. In fact, ζώα itself often denoted, not animals, but *figures, patterns, images*.

Ζεύγνυμι, *yoke, join, ζεύξω, ἔζευξα* (*ἔζευχα, late*), *ἔζευγματι, έζεύγην*. [*ἔζεύχθην* is also found, but less freq.] “The mid. in the *simple* form seems not to occur in good Attic prose, but **διαζεύγνυσθαι** Plato and **συνεζεύξατο** Xen.” (Veitch).

a. In the meaning *join* the Greeks used it of joining the two banks of a stream by a bridge, as: *Ξέρξης λέγεται τὸν Ἐλλήσποντον ζεῦξαι*, *Xerxes is said to have built a bridge over the Hellespont.* **διερυξε πλοίοις διεζεύγμενη**, *a canal with a pontoon bridge across it.* For a *bridge of boats* Xen. says *γέφυρα διεζεύγμενη πλοίοις*.

b. **διαζεύγνυμι** = *disjoin, separate* (*διά*), parts that had been *joined*. **διεξέύχθαι ἀπό τῶν ἄλλων Ἑλλήνων**, *to be separated from the rest of the Greeks.* (Lit. *to have been separated*; but the perf. very often expresses not simply that the thing *has been done*, but also that it *remains* in the state or condition indicated by the action that has been performed; and our auxiliary verb *to be* expresses not merely (a) the simple doing of the thing, but also (b) this other idea of a completed action and a continuing state or condition resulting from it. In German (a) is expressed by the aux. verb *werden*, and (b) by *sein*. In the ex. last given, if *to be separated* meant *to become* (or *get*) separated, it would be in Greek **διαζεύγνυσθαι** or **διαζηγήναι**.) **συζεύγνυμι, yoke together**: *ἵπποι συναζεύγμενοι, horses yoked together.*

c. The noun **ζεύξις** is hardly Attic, exc. in comp. as **σύζευξις, a yoking together.** **ζυγόν** = *jugum = YOKE, i.e. the thing that yokes.* [For $\gamma = k$, see *ἔργάζομαι*, B.] We use *yoke* to denote the *animals yoked together, a team*; this is **τὸ ζεύγος**, which also means *the thing drawn by the team, chariot, carriage, as: ἐπιστάμενον τὴν οχεῖν ἐπὶ ζεύγος λαβεῖν, to take upon a chariot a man who knows how to drive. τὰ οποίγα, the beasts of burden (the animals under the yoke).*

d. From **ζεύγμα** (lit. *something formed by yoking*) comes the grammatical term **ZEUGMA**, an irregular joining of two words in a construction that rightly suits only one of the words. *E.g. I saw the thunders and the lightnings* (people can't see thunder). **κατηγοροῦσι καὶ διαβάλλουσιν ἄλληλους**, *they accuse and slander each other*; the accus. belongs only to **διαβάλλουσιν**; **κατηγοροῦσιν** would rightly have the genitive.

Ζέω, boil (intrans.), **ζέσω, ἔζεσα.** **λίμνη μείων τῆς παρ' ήμέν**

Θαλάσσης ζέουσα ὕδατος καὶ πηλοῦ (nom. πηλός), *a lake larger than the sea is with us, boiling with water and mud.* For boil as trans., see ζέψω. ζέτεις, *a boiling;* ὕδωρ μέχρι ζέστεως ἔψειν, *to heat water up to the boiling-point.*

b. On this same root is ζῆλος (ό), *emulation, ZEAL.* *Zeal* and *fever* contain the same idea, as *servidus* in Lat. means *boiling.* ζηλωτής, *an emulator, imitator;* later, a *ZEALOT.* ζηλόω, *emulate.* Another word from ζῆλος is *JEALOUS.* *Zealous* and *jealous* are not far apart in sound, and unfortunately are frequently not far apart in meaning.

Ζέννυμι, *gird,* is rare in prose, and perhaps only in comp. Thuc. has pf. pass. (1, 6) written διεζωσμένοι and διεζωμένοι. The noun ζένη, *belt, girdle,* is a good prose word, and gives *ZONE*, an imaginary *belt* around the earth.

H.

For οἶδεν or οἶδη, *I knew,* see οἶδα. For οἶμαι, *sit,* see κάθημαι. Of Ἐμί, *say,* only these forms have to be learned: ήν δ' εγώ, *said I;* ή δ' ὢ, *said he;* ή δ' ή, *said she.*

Θ.

Θάπτω, *bury, θάψω, ξθαψα,* no pf. act., τέθαμμαι, έτάφην; fut. pass. ταφήσομαι. The stem is *ταφ-*; but when the rough mute disappears from the end of the stem by euphonic change, the aspirate sound is transferred to the beginning. Cf. θρίξ, *hair,* τριχός, etc., and τρέφω, *d.* — Λέγεται ἐν τῇ ἑαυτοῦ χώρᾳ τεθάφθαι, *he is said to have been buried in his own land* (or, *to be buried;* see ζεύγνυμ, b).

b. ταφή, *burial.* ὁ τάφος, *burial,* and also *tomb* (place of burial). ἀταφος, *unburied.* λόγος ἐπιτάφιος, *a funeral oration.* Αν ΕΡΙΤΑΡΗ is an inscription *on a tomb.* A CENOTAPH is *an empty tomb (κενός, empty),* a monument erected to one whose remains lie elsewhere. Sir John Franklin, the Arctic explorer, has a cenotaph in Westminster Abbey.

Θέω, *run*, impf. ἔθεον, ἔθεις, etc., fut. Θεύσομαι, other tenses lacking. See τρέχω.

Θνήσκω (also θνήσκω), *die, be put to death*, -θανοῦμαι, -έθανον, τέθνηκα. It is usually comp. with ἀπό, but not in pf. and plup., so that ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, τέθνηκα are the forms.

The stem is θαν-, and the pres. is made by shifting the letters (*metathesis*), lengthening α to η, for which η in pres. and imp. is the approved form, and adding σκ. The perf. is reg. on stem θνα-. There is also a fut. perf. act. τεθνήξω, which means literally *I shall be dead*, but also *I shall die*, or *I shall be killed*, like ἀποθανοῦμαι. Like ἔστηκα, *I stand* (which also has a fut. perf. act. ἔστηξω, *I shall stand*), τέθνηκα has some forms of a second perf. beginning with the dual. τέθνατον, τέθνατον: τέθναμεν, τέθνατε, τέθνάσι. So in plupf. ἔτεθνήκεσαν or ἔτεθνασαν = *they were dead*, or *they had been put to death*. 2nd perf. opt. τεθνάσιν, *may I die!* imper. τεθνάτω, *let him die*. Infin. τεθνάναι = τεθνήκεναι, and in part. τεθνεώς, -ώσα, -ός = τεθνηκώς, -κυνα, -κός. ὁ τεθνεώς or ὁ τεθνηκώς = *the deceased*, or *the murdered man*. οἱ ἀποθανόντες, or οἱ τεθνηκότες, or οἱ τεθνεώτες, may all be used for *the dead*.

b. This verb is regularly used as the *pass.* of ἀποκτείνω, *kill*: πότερον δει οικτεῖραι (ορ οικτῆραι) μᾶλλον, τὸν τεθνεώτα ἢ τὴν ἀποκτείνασσαν; *which of the two must we pity more, the murdered man, or the woman that killed him?* πολλοὶ ὑπὸ τούτου τεθνάσιν, *many persons have been put to death by this man*.

c. ὁ θάνατος, *death*. ἄθανατος, ον, *immortal*. [Note the unusual quantity of *alpha privative*.] ἄθαναστα, *immortality*. θανατόω, *put to death*. θνητός, *mortal*. ημιθνής, -νῆτος, *half-dead*.

Θραύω, *crush, shatter*, is rare in prose. The forms it has are reg., except that pf. pass. has σ sometimes, τέθραυμαι or τέθραυσμαι, and aor. pass. regularly has σ, ἔθραύσθην. The few instances in which it is found in prose are usually in comp.

Θύω, *sacrifice* (generally ū, as θῦ), θύσω, ἔθυσα, τέθύκα, τέθύμαι, ἔτύθην. The middle is also in frequent use, θύομαι, θύσομαι, ἔθυσάμην, τέθύμαι. The middle means *consult the*

gods by sacrifice, though very often the distinction between act. and mid. hardly amounts to much.

Θύσια = *sacrifice*: θυσιάν ποιεῖσθαι, *to offer sacrifice*.

I.

Τιδρόω, *sweat*, aor. Τιδρωσα. These seem to be the only tenses in prose. The contracted forms are found written with ω as well as with ου, e.g. ἐφ' ἵππῳ ιδρώντι, *on a sweating horse*, although ιδρούντι is the better form. οιδρώσ, ιδρώτος = *sweat*.

Τίξω. See Καθίξω.

Τημι(ι), *send*, ήσω, ήκα, είκα, είμαι, είθην. Fut. mid. ήσομαι. Fut. pass. έθήσομαι. 2nd aor. mid. είμην.

a. The stem of the verb is έ-; ήσω and ήσομαι are therefore reg., and έθήσομαι is irreg. in retaining ε. b. The reg. augm. is seen only in ήκα; elsewhere ει-: 2nd aor. act. is: είτον, είτην, είμαν, είτε, είσαν. 2nd aor. mid. είμην, είσο, είτο, etc.: aor. pass. είθην (έθω, έθειν, etc.): pf. and plur. είκα, είκη; είμαι, είμην. c. Unlike τιθέασι from τιθημι, "ημι has 3rd pl. 'τάσι. d. Impf. act. has "ιει, "ιειον, etc. Cf. έτιθην, έτιθεις, έτιθει, έτιθετον, etc. In 1st pers. authorities differ as to "ην or "ιειν. e. Aor. act. is (using a compound to show accent): ἀφήκα, ἀφήκας, ἀφήκε, ἀφείστον, ἀφείτην, ἀφείμεν, ἀφείτε, ἀφείσαν. The kappa forms are also found in the pl., but less frequently than the others. These kappa forms are occasionally found also in the middle, though very rarely as compared with the 2nd aor., ἀφείμην, ἀφείσο, ἀφείτο, etc.

f. Synopses of aor. act. and aor. mid., ἀφήκα, ἀφῶ, ἀφείνην, ἀφει, ἀφείναι, ἀφεις, ἀφείσα, ἀφέν. ἀφείμην, ἀφώμαι, ἀφείμην, ἀφού, ἀφέσθαι, ἀφέμενος.

g. Notice that 2nd aor. mid. ind. and opt. and plur. mid. are all alike, *except* that the opt. has ἀφέσο, while the other two have ἀφείσο. h. In the optatives we find such forms as ἀφίσιτε, ἀφίσιεν, προσίντο, etc. In Thuc. 1, 120, the different MSS. and editors give πρόσιντο, προσίντο, and προείντο. So in other places authorities differ. Cf. under τιθημι, e. i. The circumflex remaius

on the subjunctives even in comp., because of contraction with ε: ἰῶ for ἰέω; ὁ for ἰώ, etc.

j. Syn. of pres. act. and mid., ἰημι, ἰῶ, ἰείην (and ἰοιμι), ἰει, ἰέναι, ἰεῖσ. ἰεμαι, ἰῶμαι, ἰείμην (and ἰοίμην), ἰεσο, ἰεσθαι, ἰέμενος.

k. In ἰημι, iota is *long* (even in present) usually, but not always.

l. Locate and give quantity of ι in the following forms, some of which are intended to show the identity or similarity of forms of ειμι, ειμι, and ἰημι. ἀφίεσαν, ἀφίσαν (2), ἀφιεῖσαν, ἀφειθησαν, ἀφεθεῖσαν, ἀφέν, ἀφεθέν, ἀφῶ, ἀφιῶ, ἀπῶ, ἀπίω, ἀφείναι, ἀπείναι, παρείναι (2), παρέναι (2), ἀφέναι, ἀπέναι, ἀφεινθε (5), ἀφέιτο (3), ἀφείτε (2), ἀπείτε, παρείτε (3), ἀφείσο (3), ἀφεώ, ἀφίσιτε, ἀπίσιτε, ἀφῆ (2), ἀπῆ, παρῆ (3), συνῆ (3), ἀφεθεσθαι, προήκω, ἀφῆκας, ἀφεικας, ἀπειεν, ἀφειεν, συνείεν (2), συνέν, συνόν, πάρες, etc.

B. COMPOUNDS.

"Ιημι is mainly used in compounds, some of which are:

1. ἀντημι, *send up*; πῦρ καὶ φλόγα ἀνήκε, *it sent up (produced) fire and flame*. It has various other meanings, esp. *let go, relax,ἀνεστις, a relaxing* (of tight strings, for example), or, *relaxation* (of the mind).

2. ἀφημι, *send off, let go, dismiss*, is the most frequent of all the compounds. Its impf. is sometimes found with double augm., ηφίει, ηφίεσαν, as well as ἀφτει, ἀφτεσαν. [Inscriptions give ἀφτει, not ηφτει.] πόλιν αὐτόνομον ἀφίέναι ορ ἀφείναι, *to let a city go free, leave it independent or AUTONOMOUS*. οὐκ ἀφετέος ει, πρὶν ἀν εἴπεις τὴν ἀλήθειαν, *you must not be let go, before you tell the truth. ἀφεστις, a letting go, dismissal.*

3. καθημι, *send down, let down, τὴν ἀγκύραν, the anchor, τὰς κώπας, the oars.*

4. μεθημι, *let go, remit, relax*, in various shades of meaning, to be learned in reading.

5. προτημι, *send before*: πρόστετε τὴν καμήλων τάξιν, *send the line of camels on ahead*. ἐπιτίθεται, προεις τὰς καμήλους ὥσπερ Κύρος ἐκδευσεν, *he makes the attack, after sending the camels on before, just as Cyrus (had) commanded*. b. Usually προτημι is in the mid., meaning *abandon, desert, leave in the lurch*: τὴν νῆσον τοὺς πολεμίους

προεῖντο, *they abandoned* (or *had abandoned*, as προεῖντο may be aor. or plup.) *the island to the enemy*. φίλον προέσθαι, *to leave a friend in the lurch*.

6. συντημι, *understand, comprehend* (τινός, *any one*): οὐ ξυντέσαν ἀλλήλων, *they could not understand one another*. ἀρα πάντα ταῦτα συνεῖκατε; *have ye understood all these things?* συντής 'Ελληνιστή (Γερμανιστή, Γαλλιστή, Ἀγγλιστή, Τουρκιστή, Λατινιστή, Ἐβραιστή); *do you understand Greek (German, French, English, Turkish, Latin, Hebrew)?* σύνεσις, *intelligence, sagacity*. συνετός, *intelligent, shrewd, sagacious*. ἀσύνετος, ον, *lacking in intelligence or shrewdness, stupid*. A construction κατὰ σύνεσιν is one *according to sense* rather than according to strict grammatical rule.

7. ἀφέμι, lit. *send under, put under*, commonly has the meanings *slacken, relax, yield, etc.*, either in act. or in mid.

This does not exhaust the compounds, but is no doubt sufficient.

'Ικνέομαι is hardly found in prose except in two compounds.

1. ἀφικνέομαι (by far the more frequent of the two), *arrive, come, ἀφίξομαι, ἀφικόμην, ἀφέγματι* (ἀφίξαι, ἀφίκται, etc.). Plup. ἀφτύγμην, ἀφίξο, ἀφίκτο, etc.

λέγεται χθὲς ἀφίχθαι, *he is said to have arrived yesterday*. μετὰ τὴν τῶν στρατιωτῶν ἀφίξιν, *after the arrival of the troops*. πρὸ τῆς ἐμῆς ἀφίξεως, *before my arrival*.

2. The other compound is ἔξικνέομαι, *reach (with a missile)*. ἀφίέντες δόρατα καὶ πέτρους ἔξιξόμεθα αὐτῶν, *if we hurl our spears and throw stones we shall reach them*. πρὶν τόξευμα ἔξικνεσθαι (ἔξικέσθαι would be the more usual tense after πρὶν), *before an arrow reached them*. οὔπω μου ἔξικται, *he has not reached me yet*.

'Ιλάσκομαι (i), *propitiate, conciliate*, 'ιλάσομαι (ξ)-ιλά-σάμην, and -ιλάσθην. τοὺς θεοὺς δώροις 'ιλάσκεσθαι, *to propitiate the gods by gifts*. "ιλεως (gen. "ιλεω, dat. "ιλεψ, etc.), *propitious*. In the N.T. 'ιλασμός = *propitiation*.

b. On the same stem is 'Ιλαρός, *cheerful, mirthful, gay*, denoting the temper of one who has propitiated the gods and has nothing to fear from them. From 'Ιλαρός comes Lat. *hilaris* (or *hilarus*), whence we get **HILARIOUS**, with *hilarity, exhilarate, etc.*

[*"Ιπταμαι."*] For *πτήσομαι*, *shall fly*, and *ἐπτάμην*, *flew*, see *πέτομαι*. The pres. *ἴπταμαι* (act. *ἴπτημι*) is not Attic.

"Ιστημι, *cause to stand, set, place, stand, στήσω, ἐστησα, ἐστηκα, ἐσταμαι, ἐστάθην*. Fut. pass. *σταθήσομαι*. Fut. mid. *στήσομαι*. 2nd aor. act. *ἴστην*.

The act. has forms of a 2nd perf. and a 2nd plup. beginning with the dual (cf. 2nd perf. *τέθνατον* of *Θηγάσκω*): *ἴστατον, ἐστατον, ἐσταμεν, ἐστατε, ἐστάσι*. 2nd plup. *ἐστατον, ἐστάτην, ἐσταμεν, ἐστατε, ἐστασαν*. Subj. *ἴστω* (of which only *ἴστω, ἐστῶμεν, and ἐστῶσι* seem to be found); (*ἐσταίνην* and *ἴσταθη*, poetic); *ἴσταναι, ἐστάσι, ἐστῶσα, ἐστός, ἐστώτως, ἐστώσης*, etc. b. Fut. perf. act. *ἴστηξω, I shall stand*. *ἴστηξω* and *τεθνήξω* are the only two verbs that have fut. perf. *active*. c. Plup. act. has *ἴστηκη* or *εἰστηκη*. The καρπα forms of perf. and plup. are not confined to the sing. of the indic. The part., e.g. is *ἴστηκώς* or *ἴστάς*. [The inf. *ἴστηκεναι* seems unattic, except when comp. with a prep. as *ἀφειστηκέναι*.] Perf. pass. *ἴσταμαι* is rare, and plup. pass. is perhaps not found.

B. *Meanings*. Only four act. tenses are transitive, pres. impf. fut. and 1st aor. In these the meaning is *cause to stand, set up, place, weigh*. b. The 2nd aor. act. and perf. and plup. act. (the kappa forms as well as the shorter forms) are *intrans.* and mean *stand*. E.g. *ἴσταμεν, ὅταν ἐστῶμεν, οἴλμενοι βελτίον είναι, we stand, when we stand, because we think it to be better*. c. The middle voice furnishes the other intrans. tenses, i.e. pres. impf. and fut. d. But the middle may also be transitive (*τρόπαιον ἵστανται, they are erecting a trophy*), and *ἴστησάμην* is *only trans.* (*τρόπαιον ἴστησαντο, they raised a trophy*). e. These same principles hold good of the compound verbs also. E.g. *ἀφίστημι, cause (any one) to stand off* is the regular expression for *revolt*; and as in Eng. *revolt* is only intrans., we use *incite to revolt, make to revolt*, etc., as the rendering of the transitive Greek tenses. Thus:

τοὺς νησιώτας { *ἀφιστάσι, they are inciting the islanders to revolt.*
ἀφίστασαν, they were inciting the islanders to revolt.
ἀποστήσουσι, they will incite the islanders to revolt.
ἀπέστησαν, they incited or have incited the islanders to revolt.

REM. The aor. has to do duty for the perf. too, as the perf. is only intrans.

β. For the meaning *revolt* the tenses are:

οἱ νησιῶται	ἀφίστανται,	the islanders are revolting.
	ἀφίσταντο,	the islanders were revolting.
	ἀποστήσονται,	the islanders will revolt.
	ἀπέστησαν,	the islanders revolted.
	ἀφεστήκασι, or } ,	the islanders have revolted.
	ἀφεστάσι	
	ἀφεστήκεσαν, ορ }	the islanders had revolted.
	ἀφειστήκεσαν, ορ }	

f. Notice that ἔστησα and ἔστην both have ἔστησαν in 3rd pl. In this case, then, if the context shows that the word is transitive, ἔστησαν is from ἔστησα. If it is *intrans.*, then ἔστησαν is from ἔστην. The same is true of the compounds ἀνέστησαν, κατέστησαν, etc.

g. In the *compounds*, the intrans. tenses are occasionally found as transitive. E.g. χωρὶς τῆς περιστάσης ἀνήκαστοις, *apart from the disgrace that would surround us* (or, *would have surrounded us*). πολὺς ὄχλος ὕμας περιεστήκει, *a large crowd was standing about you*. ὑπέστη (intrans.) τοῦτο ποιεῖν, *he undertook to do this*. But also, ἀρχὴν ὑποστήναι, *to undertake an office*. (ὑφίσταται τὸν πλοῦν, *he undertakes the voyage*.)

h. Δόσ μοι ποῦ στῶ καὶ τὴν γῆν κινήσω, *give me a place to stand, and I will move the world*. — Archimedes. In the meaning *weigh*: ἔαν τιδέα πρὸς λύπηρὰ ἰστῆσ, *if you weigh pleasant things against painful things*. ἀριθμοῦντες καὶ μετροῦντες καὶ ἰστάντες (or, ἀριθμήσαντες καὶ μετρήσαντες καὶ στήσαντες), *counting and measuring and weighing*. σταθμός = *weight*; μέτρῳ ἢ σταθμῷ, *by measure or by weight*. τεσσαράκοντα τάλαντα σταθμόν, 40 talents by weight. [σταθμὸν ἔχειν, *to have weight* = *to weigh* in the intrans. sense. βαρύς = *heavy*. κοῦφος = *light*. τὸ βάρος = *heaviness, weight*. κούφοτης = *lightness*.]

C. The stem *στα-* (seen in *stare* and *stand*) is the basis of many words.

στάσις, properly *a standing, position*, usually means *a faction, sedition*. **στασιάζω**, *be in a state of faction, be split up into factions*. **στασιαστικοὶ λόγοι**, *sedition speeches*. **ἵνα Ἀττικὴ ἀστασίας οὐστα**, *Attica being free from sedition*. **στάσιμος, ον, standing, stable, steadfast**: **ἐν ὕδατι στασίμῳ, in stagnant water**. **ἡ στατικὴ** (sc. *τέχνη*), *the art of weighing*. From this word comes **STATICS**, i.e. the laws of *equilibrium*; and as this word is from Lat. *libra, scales for weighing*, it is seen that the Greek and Latin words both have the same idea of *weighing*. **στήλη, a pillar, column** (i.e. *something set up*): **αἱ τοῦ Ἡρακλέους στήλαι, the Pillars of Hercules**, i.e. the Straits of Gibraltar. **στάδιον** (pl. **τὰ στάδια** and **οἱ στάδιοι**), *stadium, race-course*; as a measure of length = about $\frac{1}{2}$ of a mile. **σταθμός**, which we have already had in the sense of *weight*, also means *a standing place, a stall, stable*; then, *a halting place*; then *a stage* (of a journey), *a day's march*, the word endeared to us all by Xenophon in the memorable phrase beginning **ἐντεῦθεν ἔξελανεν**, etc.

D. The COMPOUNDS are numerous and important.

1. **ἀνίστημι**, *make any one rise, or get up, set up*. — **Intrans. rise, get up**: **ἀναστὰς πορεύομαι πρὸς τὸν πατέρα μου, I will arise and go to my father**. **ἀναστῆσομαι, resurgam, I shall rise again**. **ἀνίστησεν Αὐτὸν ἐκ τῶν νεκρῶν, He raised Him from the dead**. b. Applied to a population, the verb means *make them get up and leave their country, drive them out*. So, **ἀναστῆναι ὑπὸ τῶν ἐμβαλλόντων = to be expelled by the invaders**. So, too, **ἀνάστασις, a rising** (in N.T. = *Resurrection*), also means *the removal of a population, or the depopulation of a country*. And when it is said that a country (**χώρα**) **ἀνάστατος γέγονεν**, it means that its inhabitants have been driven out and the country ruined.

2. **ἀνθίστημι**, *set against or in opposition to; oppose*: **τρόπαιον ἀντίστησαν, they set up a rival trophy**. **ἴσιν τις ἀνθίστηται (or ἀντιστῆται) ήμιν, if any one opposes us**. **οἱ ἀνθεστάτες, the opponents**.

3. **ἀπίστημι**, *cause to stand off, remove*: **τὸ δισθενέστατον πόρρω ἀπίστησεν, he removed the weakest part (of the army) to a distance**. But **τὸ δισθενέστατον πόρρω ἀπίστη** would mean, *the weakest part REMOVED to a distance*. Notice that in Eng. *oppose* and *remove* are trans. and intrans. In Greek the distinction is made partly by the

voice and partly by the tense, as given above under B. As already stated, ἀφίστημι is the regular and frequent word for *make any one revolt* (in the trans. tenses), and *revolt* (in the intrans.). In Thuc. we find μὴ ἀποστῶσι, τούς τε ἄλλους ἔναποστήσωσι, *lest they may revolt, and induce the others to revolt with them.* πόλις ἀφεστηκυῖα or ἀφεστῶσα, *a rebel city, a city that has revolted.* Hence ἀπόστασις = *a revolt, defection* (τῶν συμμάχων, *of the allies*). It also means *distance*, the amount by which one thing *stands off* from another. Plato (Phaed. 111, b), describing the inhabitants of the blessed world, says: *so that they (are free from disease and live much longer than the people here do, and in respect of sight and hearing and intelligence and all such things they) are removed from us by the very (περ) same distance by which air is removed from water and ether from air in point of purity, ὥστε ἔκεινος — ήμῶν ἀφεστάναι τῇ αὐτῇ ἀπόστασις ἥπερ ἄηρ τε ὕδατος ἀφέστηκεν καὶ αἰθήρ ἄέρος πρὸς καθαρότητα.* [AIR. ETHER.] **APOSTASY** is a *revolt* from one's former convictions; a renouncing of one's creed.

4. **διστῆμι**, *cause to stand apart, separate*, often with the added notion of hostile separation. In intrans. tenses, *stand apart, separate, be at variance.* In the battle of Cunaxa (B.C. 401), when the Greeks saw the scythe-bearing chariots rushing towards them, Xenophon says the soldiers δισταντο, *would separate, open their ranks*, to let the chariots pass through (διά). κατὰ πόλεις δισταμεν, *we stand apart from one another, each city to itself.* οἱ στρατιῶται διστησαν κατὰ διάκοσίους, *the soldiers stood at intervals, in bodies of 200 each.* διάστασις and διάστημα = *interval, separation.*

5. **ἐνιστῆμι**, *set (any one) in a place.* In intrans. tenses, *stand in.* But in such expressions as ὁ ἐνιστάς πόλεμος, it means *the war that arose (broke out).* ὁ ἐνεστῶς πόλεμος, *the war that has broken out, the existing war.* ὁ ἐνεστῶς χρόνος = *the present tense.* [These grammatical phrases are usually unattic.]

6. **ἔξιστημι**, *set (any one) out of anything:* ταῦτα ἔξιστησιν ἀνθρώπους αὐτῶν, *these things put men beside themselves.* Intrans.: ἔξιστησαν ἐκ τῆς ὁδοῦ, *they got out of the road.* ἔκστηγαν τῆς ἀρχῆς, *to withdraw from the office.* ἔξιστάναι τινὰ (οἱ ἔκστησαν τινα) τοῦ φρονεῖν, *to drive any one beside himself — drive him crazy.* ἔξιστασθαν (οἱ ἔκστηγαν) τοῦ φρονεῖν, *to lose one's senses.* From ἔκστασις

(unattic) we get ECSTASY, i.e. a condition in which we have, so to speak, stepped out of ourselves (or, as we express it, in which we are beside ourselves) with delight.

7. ἐφίστημι, set upon: πύργους καὶ πύλας ἐπὶ τῶν γεφύρων ἐπιστήσαντες, having set towers and gates upon the bridges. Then, as ἐπὶ + dat. has the meaning of over, i.e. in command of, in charge of, we have ἀξιοπίστους ἐφίστη τοῖς πράγμασι τοῖς μὴ διὰ σοῦ γιγνομένοις, place trustworthy men in charge of the affairs that are not carried on through you. (Where else may ἐφίστη be found, and would it be ἵ or ἵ?) κύνα ἐπὶ ποιμνην φαῦλον οὐδέ ἀν εἰς ἐπιστήσειν, no one would put a worthless cur in charge of a flock. Parallel with this is the intrans. usage: ἀρχοντες ἐφ' ἐκάστῳ μέρει ἐφεστήκασιν (= ἐφεστάσιν), commanders are (= have been) set over each division: and in the literal sense, we read in Xen. Anab., 1, 4, 4, ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφεστήκεσαν πύλαι, and on both walls there had been placed gates. οἱ ἐφεστῶτες = those in authority. ἐπιστάτης denotes one put in charge of a matter, a superintendent, director (τῶν ἀθλῶν, of the contests). It also meant the President in the senate (ἐν τῇ βουλῇ). The verb ἐπιστατέω means preside over, direct, superintend, etc.: τοῦ ἔργου ἐπιστατήσαι, to boss the job. ή ψυχὴ ἐπιστατεῖ τοῦ σώματος, the soul directs (controls) the body. Cf. προστήμη.

8. καθιστῆμι is the most frequent compound of Ιστημι. Its fundamental meaning is set anything down in its place, settle, establish, institute, appoint, etc.: καθιστάναι τινὰ (ορ καταστῆσαι τινα) εἰς ἀρχήν, to appoint any one to an office. τοὺς Ἑλληνας καταστῆσαι εἰς Ἰωνίαν πάλιν, to set the Greeks down in Ionia again, i.e. to bring them back to Ionia. νόμους καθιστάς, establishing (instituting) laws. ἀρχὴν (δημοκρατίαν) καθιστάσιν, they are founding (establishing) an empire (a democracy). The mid. voice also is frequent.

b. The intrans. tenses are often translated passively: εἰς ἀρχὴν καταστάς, having been appointed to an office. εἰς τὴν βασιλείαν καταστήσεται, he will be established in the kingdom. εἰς πτωχείαν κατέστη, she was reduced to beggary (πτωχός, beggar). ή δημοκρατία λέγεται καθεστάναι ἐπὶ τῇ κοινότητι, the democracy is said to be founded upon community of interest.

c. Very often the intrans. tenses simply = γίγνομαι, become. ύποπτον καθεστήκει, it had become a suspicious thing. κατέστη βασι-

λεύς, *he became king.* ἐπικίνδυνον καθίσταται (*καθίστατο*), *it is (was) becoming dangerous.* συγκαθίστημι = *join or aid in establishing.* κατάστασις, *a settling, establishing, appointing, etc.*

9. μεθιστημι, *change the position of anything; in general, simply change, remove:* νόμους, πολιτείαν, μεθιστάναι, *to change laws, a form of government.* μεταστήσασθαι τοὺς πρέσβεις, *to cause the ambassadors to withdraw (retire).* οἱ βουλευταὶ μετέστησαν, *the senators withdrew.* ἐν τῷ ἔργῳ μετέστησαν οἱ ἵππεις παρὰ τοὺς πολεμίους, *in the (heat of the) engagement the cavalry deserted (went over) to the enemy.* μετάστασις, *change, removal:* especially *change of government, revolution.*

10. παρίστημι, lit. *set one by anything*, develops a variety of meanings, several of which we give.

a. In the trans. tenses of the active, we find such examples as: παραστῆσαι ἐλπίδας ἡς, *to inspire us with hopes, that—etc.* ἐμοὶ ὄργην ἔκαστον τούτων παρίστη, *each one of these acts filled me with anger.* οὐ γάρ η πληγὴ παρέστησε τὴν ὄργην, ἀλλ' η ἀτιμία, *for it was not the blow that aroused the anger, but the disgrace.* τὸ δεινὸν παραστῆσαι τοῖς ἀκούουσιν, *to make the audience feel how dreadful it was, lit. to set by them the terrible (nature of the deed), i.e. make them realize it.*

b. The intrans. tenses are used in the general sense of *standing by, being present, etc.* ὁ παρεστηκὼς χρόνος, *the present time.* c. The mid. is also used transitively, but with a sense differing from the active. a. As a legal term it means *produce, bring forward* (μάρτυρας, *witnesses*), for which παρέχομαι is the common word. β. As a military term it means *bring over to one's side, cause to surrender* (πόλιν, τοὺς πολεμίους, etc.). παραστάτης, *one who stands at the side:* in line of battle, ὁ παραστάτης would be the man at your side: προστάτης, *your front-rank man* (πρωτοστάτης, however, is more usual); and ἐπιστάτης, *the rear-rank man.* As we say: *Stand by me now!* i.e. *assist me*, so παραστάτης has the general idea of *an assistant.*

11. περιέστημι, *place around, surround:* Κύρος περιέστησε πᾶν τὸ στράτευμα περὶ Βαβυλῶνα, *Cyrus surrounded Babylon with his entire army.* But, *the army surrounded the city* would be τὸ στράτευμα περιέστατο (*ορ περιέστη*) τὴν πόλιν. We also find: Κύρος περιέσταται

τὸν λόφον τῷ στρατεύματι, *Cyrus surrounds the hill with the army.* b. Notice that in this verb the tenses ordinarily used as intrans. are sometimes transitive. So e.g.: ὁ περιστάς τιμᾶς κίνδυνος, *the danger that surrounded us.* πολὺς ὕμᾶς ὄχλος περιεστήκει, *a large crowd was standing around you.* c. When an individual "stands around" he faces about. So in Greek we find in *περιστασθαι* this notion of complete change or reversal. *περιστή τῇ τύχῃ, the situation of affairs was reversed;* literally, *fortune turned around, about-faced.* This usage is quite frequent.

12. *προστημι*, *set or place in front.* In the intrans. tenses, *stand in front of*; hence, *direct, control, be leader of:* οἱ προεστηκότες οἱ προεστάτες, *the chiefs, leaders, pretty much like οἱ ἔφεστηκότες οἱ ἔφεστάτες.* οἱ τοῦ δήμου προεστηκότες, *the leaders of the people.* τῆς Ἑλλάδος προεστάναι, *to be the leader of Greece, to be the foremost man in Greece.* προστασία, *leadership:* τῆς τοῦ δήμου προστασίας ἀξιωθέντες, *having been deemed worthy to be leader of the people.* προστάτης, *leader, chief.* προστατεύω and προστατέω both mean *be at the head of (τῆς πόλεως), manage, lead, control, etc.* Cf. ἐπιστατέω under ἔφεστημι.

13. *προστετημι*, *set by or near.* Usually found in the intrans. tenses. ἀναπηδήσας προσέστη τῇσιν, *he sprang up and took his stand by us.*

14. *συνιστημι*, *set together, bring together, unite, etc.* Then, by bringing different parts together to constitute the whole, *organize, bring about, constitute, etc.* E.g. οἱ τὴν ὀλιγαρχίαν ἔνιστάντες, *those engaged in organizing the oligarchy.* ὁ Θεὸς ἔνιένθη καὶ ἔνιστήσατο οὐρανὸν ὅρατὸν καὶ ἀπτόν, *God bound together and framed a heaven visible and tangible.* b. *συνιστάναι τινά τινι* = *introduce one person to another:* Ξενοφῶν συνεστάθη Κύρῳ, *Xenophon was introduced to Cyrus.* βούλει συστήσω σε αὐτῇ; *Shall I introduce you to her?*

c. In intrans. tenses, *stand together, unite, organize, band together, etc.:* οἱ ἔνιωμόται ἔνισταντο, *the conspirators were banding together (organizing).* οἶσθε τὸν ἀντίπαλόν τι τῇ ὀλιγαρχίᾳ ἔνιστάμενον, *he perceived that a certain party, adverse to the oligarchy, was forming.* η συμμαχία η συστάσια, *the alliance that was brought about (formed, organized).*

d. *σύντασις* has most of the meanings of the verb, all traceable

to the root-idea of *standing together*, either in the trans. sense of standing (= *placing, setting*), or in the intrans. sense. ή σύστασις τοῦ κόσμου, the *framing of the Cosmos or Universe*. So, too, it denotes an *organization* of men for political ends, usually with the idea of being banded together for revolutionary purposes; often it = *conspiracy*.

e. σύστημα, a complex whole formed by the union of various parts; hence *System*, as “the solar system.” The idea of *plan, method*, involved in our word *system*, comes from the fact that the organization of parts into a coherent whole must be based upon some methodical principle. Hence, *SYSTEMATIC* = *proceeding according to plan*. Notice, that as far as the derivation is concerned, *systematic* and *consistent* should mean the same. But “a man cannot be *consistent* without being morally *systematic*.”

15. ὑφίστημι, lit. *set under*. In the intrans. tenses (mainly pres. mid., and 2nd aor. act.), a very common meaning is, *undertake, engage* (to do so and so): Ἀγησίλαος (ἄγ-) ὑφίσταται (ὑπέστη) στρατεύεσθαι εἰς τὴν Ἀσίāν, *Agesilaos undertakes (undertook) to march into Asia*. The infin. depending on ὑφίστη. may be pres. or aor., or, as an oratio obliqua infin., it may be fut., on the analogy of verbs of promising. It may also take the accus. ὑφίσταται τὸν πλοῦν, *he undertakes the voyage*. ἀρχὴν ὑποστῆναι, *to undertake a command (an office)*. θελονταί ὑφίστανται, *volunteers offer themselves (i.e. undertake that for which volunteers are called for)*.

b. Closely connected with the idea of *undertaking* something, is the idea of *facing, opposing, resisting*: ἀν τις ὑφίσταται (= ἀνθιστῆται), *if any one opposes*. οἱ Ἀθηναῖοι ἐτόλμησαν ὑποστῆναι τοὺς βαρβάρους, *the Athenians dared to resist the barbarians*. ὁ φυγὴν τὸν κύνδυνον τοῦ ὑποστάντος μεμπτότερος, *he who shunned the danger is more to be blamed than he who faced it*.

"Ισχω is a side-form of ἔχω, found only in pres. and imp. act. and pass. It means *hold, hold in check, keep back, etc.* Also intrans. with adverbs; thus, εὐ ισχει is sometimes used for the far more common εὐ ἔχει, *it is well*. See ἔχω, B, d.— ή ισχύς, -ός, *strength*. ισχύρός, *strong*.

b. The comp. ἀνισχει is used of the sun = *rise* (for which ἀνατέλλει is also used): ἄμα ήλιψ ἀνισχοντι (ἀνατέλλοντι), *just at*

sunrise. See δύω, A, *a* and *b*. *Ιστέ δῆπου ὅπόθεν ἥλιος ἀνισχεῖ,* καὶ ὅποι δύεται, *you know, of course, where the sun rises and where it sets* (lit. whence and whither). *c.* As shown under ἔχω, D, 2, some forms of ἀντίσχω and of 2nd aor. of ἀντέχω differ only in accent, and some do not differ at all. In the same way ἐπισχεῖν and ἐπισχεῖν show the tense by the accent; while ἐπισχόντων might be ἐπισχόντων or ἐπισχόντων.

K.

Καθαίρω, *cleanse, purify, καθαρῶ, ἐκάθηρα* (pf. act. late), *κεκάθαρμαι, ἐκαθάρθην.* For aor. act. forms with ἄ for η are sometimes met with (*ἐκάθαρα*) which constitutes the irregularity of the verb. The mid. is also used, *purify one's self, καθαροῦμαι, ἐκαθηράμην.* The comp. *ἀποκαθαίρω = cleanse off, and ἐκκαθ. = cleanse out and out, cleanse thoroughly.*

οἰκλᾶν καθῆραι, to cleanse a house. ή νῆσος ἐκαθάρθη (κεκάθαρται), the island was (has been) purified. δούλον ὁ κτείνας ἔαυτοῦ καθηράσθω, let him who has killed a slave of his own purify himself.

B. **καθαρεύω**, *be clean, pure.* **καθαρός**, *pure, clean.* **καθαρότης, purity.** **καθαρμός**, *purification (ἀδικημάτων, from crimes). **κάθαρσις, the act of cleansing or purifying.** **καθαρτής, purifier.** **καθαρτικός, purifying, cleansing: CATHARTIC.** **ἀκαθαρσία, impurity.** **ἀκάθαρτος, av. impure, as: τὴν ψυχὴν ἀκαθάρτως ἔχειν, to be impure in soul.** **παλαιὰ καὶ ἀκάθαρτα ἀδικήματα, old and unpurged crimes (crimes from which ὁ ἀδικῶν, the wrong-doer, has not been purified).***

N.B. — The student must not confound forms of **καθαιρεῖν, take down**, and of **καθαιρεῖν, e.g. καθαίρω καθαρῶ** and **καθαιρῶ;** **καθαιρῇ** and **καθαιρῇ;** **καθήρηται, aor. subj. mid. of καθαίρω;** and **καθήρηται, perf. ind. pass. of καθαιρῶ.**

Καθέζομαι, sit down, ἐκαθεζόμην, καθεδοῦμαι.

The impf. has augm. before the prep. The stem is ἐδ- = Lat. *sed* in *sedēō*. See under **ἀλλομαι.** The word means *take a seat, and ἐκαθεζόμην* usually has the force of an aor. = *I sat down, took my seat.* But sometimes the word means *be sitting down = κάθημαι:* and sometimes, as is natural, either meaning will suit. — Used of a general or of his army it means *take up a position, encamp, bivouac.*

ἐκελευεν αὐτὸν καθέζεσθαι ἐπὶ τὴν ἐστίαν, *she told him to sit down upon the hearth.* ταῦτ' εἰπὼν ἐκαθέζετο, *with these words he took his seat.* τῇ βουλῇ ἐκεὶ ἔμελλε καθεδεῖσθαι, *the senate was going to hold a session there.* οἱ Τριάκοντα ἐκάθηντο οὐ νῦν οἱ πρυτάνεις καθέζονται, *the Thirty were sitting where the PRYTANES now sit.* παρακαθεζόμενος εἶπεν, *taking his seat beside him, he said.* καθεζόμενοι ἐδήσουν τὴν γῆν, *they encamped and proceeded to ravage the land.* ἐπει τάντες συνεκαθεζόμεθα, *after we had all taken our seats together (ἐπει συνεκαθήμεθα, when we were all sitting together).*

B. τὸ ἔδος, generally denotes the *temple* or *statue* of a god. ἔδρα = *a seat*: ὁ Ιστορικὸς Νείβουρ, πρεσβευτής παρὰ τῇ Ἀγίᾳ Ἐδρᾷ, *the historian Niebuhr, ambassador to the holy see.* πρόεδρος : Ἀβραάμ Λίγκολν, ὁ πρόεδρος τῶν Ἡνωμένων Πολιτειῶν, *Abraham Lincoln, the President of the United States.* [ἐνόω from εἰς, ἐνός; unite from ὕνους.] From καθέδρα, *a seat*, we get CATHEDRAL, “so called because in it the bishop has his official chair or throne.” ἔδραιος = seated. πολλοὶ ἔδραιοι εἰσιν, *many persons lead sedentary lives.*

Κάθημαι, *be sitting down*, is inflected in the grammars. Syn. of pres. is: καθῶμαι, καθοίμην (καθοίο, etc.), κάθησο, καθήσθαι, καθήμενος. Impf. ἐκαθήμην, ἐκάθησο, ἐκάθητο, etc., or: καθήμην, καθῆσο, καθῆστο, the σ in this last form being explained by the fact that the stem was originally ήσ-. No tenses except pres. and impf. Distinguish between κάθησθε and καθῆσθε, each of which may be found in two places. Difference between κάθησο and καθῆσο?

ὅ μὲν ἀνὴρ ἐτύγχανε κατακείμενος μετὰ δειπνον, τῇ δὲ γυνῇ παρακάθητο, *the man happened to be lying down after dinner, and his wife was sitting by his side.* τῇ βουλῇ ἐκάθητο ἐν τῇ ἀγορᾷ, *the senate was holding its session in the market-place.*

Καθίζω, *make one sit down, seat*, impf. ἐκάθιζον (like ἐκαθεζόμην and ἐκαθήμην, augmented before the prep.), καθιῶ (Attic fut. for καθίσω), aor. ἐκάθισα, or better, καθίσα. In the middle, καθίζομαι, ἐκαθιζόμην, καθιζήσομαι, ἐκαθισάμην.

The act. is usually transitive = *seat*, but also = *sit down*. The middle tenses (except aor.) mean *sit down*: the aor. mid. is usually transitive, but we find in Xen.: καθίσας αὐτὸν καὶ παρακαθισάμενος, *having made him sit down and having sat down by him*, where the aor. mid is intrans. = παρακαθεζόμενος.

κάθιζέ με, *let me sit down*, said the blind Oidipous to his daughter Antigone. καθιούμεν αὐτὸν ἐπὶ τὸν θρόνον, *we will seat him upon the throne*. [THRONE.] ἐκάθισε ορ καθίστε τὸ στράτευμα, *he encamped the army*. καθίζοντις ἐπὶ τὸν βωμόν, *they sit down at the altar*, the intransitive use of the active, for which καθέζονται ορ καθίζονται would be more usual. The student will notice that the Greeks wavered a good deal in the use of these three verbs, and did not distinguish the various meanings very sharply. So in Engl. the use of *seat*, *set*, *sit* wavers.

Καίνω, *kill*, a poetic verb. Xen. alone of the classic writers of prose uses it, but in the comp. κατακαίνω, of which he uses, besides pres. and impf., the 2nd aor. κατέκανον.

Καίω, *burn*, καύσω, ἔκαυσα, (κατα)κέκαυκα, κέκαυμαι, ἔκαυθην. The comp. κατακαίνω is used in any of the tenses, but the perf. act. happens not to be used in the simple form. Κάω and ἔκαον (without contraction) are the more usual Attic forms.

b. The verb means *kindle*, *light*, as well as *burn*: πῦρ κάει, *he is kindling a fire*. τὴν λαμπάδα καύσαι, *to light the torch*. τὴν χώραν ἔκαον, *they proceeded to burn the country*. νεκρὸν κάειν, *to burn (cremate) a corpse*. c. The passive of κάω corresponds to *burn* used intrans.: πῦρ πολλὰ ἐκάετο ἐπὶ τῶν ὄρῶν, *many fires were burning on the mountains*. ὅταν ὁρᾶς τούμον σώμα καδίμενον, *when you see my body burning (cremated)*. d. Κατακάω is perhaps more frequently used than κάω in the transitive sense: τὰς οἰκίας κατακάντας, *they have burnt down the houses*. ἐπιστολὴν (λόγον) κατακάειν, *to burn (up) a letter, a speech*.

e. καύμα, *burning, heat*; also, καύσις. καύσιμος, ον, *combustible*. καυστικός (unattic), *having power to burn*, gives CAUSTIC, *burning, stinging*; and καυτηριδίω (unattic) means CAUTERIZE. HOLOCAUST means *a whole burnt offering*. The verb for this is ὀλοκαυτέω ορ -τώ. τοὺς ταύρους ὀλοκαύτωσαν, *they burnt the bulls whole*.

Καλέω, *call*, fut. καλῶ (precisely like the pres.), ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην. *I shall be called* is κληθήσομαι ορ κεκλήσομαι, fut. or fut. perf. Middle, *call to one's self*. καλοῦμαι, καλούμαται, ἐκαλούμην, ἐκαλεσάμην. [κέκλημαι and ἐκεκλήμην seem to be used only as passive.]

b. καλέω means *call* in our various meanings: κάλεσον αὐτούς, *call them*. τί δνομα κέκλησαι; *by what name have you been called?* αὐτὸν μέγαν καλοῦσιν, *they call him great.* c. καλέω is also the reg. word for *invite*: ἐκειλήμην ἐπὶ δεῖπνον, *I had been invited to dinner.* κλῆσις, *a calling, summoning, invitation.* ἄκλητος, *uninvited*: μῶν ἄκλητος ἥκεις; *you haven't come uninvited, have you?*

B.

COMPOUNDS.

1. ἀνακαλέω, lit. *call up*, has other uses to be learned in reading.
2. ἀποκαλέω, lit. *call off*, is also used with a notion of derision or contempt: οὓς πτωχοὺς ἀποκαλεῖ, *whom he contemptuously calls beggars.*
3. εἰσκαλέω, *call in.*
4. ἐγκαλέω, lit. *call in*, commonly means *charge, accuse* (dat. of person and accus. of thing): ἀλλο τι αὐτῷ ἐνεκάλουν, *they kept bringing some other charge (complaint, accusation) against him.* τι ἀλλο ἐγκεκλήκασιν; *what other complaint have they made?* ἐγκλημα = *charge, accusation, complaint.*

5. ἐκκαλέω, *call out*: ἐκκαλέσας γάρ με ἐνδοθεν, ἐπειδὴ τάχιστα ἔγειθον —, *for, having called me out from within, as soon as I went out, etc.* ὅργην ἐκκαλεῖν, *to call forth anger.* b. From this is the word ἐκκλησία, *the assembly of the people.* The Christian writers adopted this as the word for *Church*, the body of those *called out* from the world. Hence ECCLESIASTIC. c. The verb ἐκκλησιάζω means *hold an assembly of the people*, and augments either ἐξεκλη. or τίκκλη., the latter being according to rule, as the word does not come from ἐξ and a verb, but from ἐκκλησία. Cf. κατηγορέω (index). ἐκκλησιαστής, *a member of the ecclesia*, as βουλευτής, *senator*, is a member of the βουλή, and πολίτης, *a member of the πόλις, οἰκέτης (domestic, servant), a member of the οἶκος (household), στρατιώτης, a member of the στρατιά, etc.*

6. ἐπικαλέω, *call upon*: καὶ θεοὺς ἐπεκαλεῖτο καὶ ἀνθρώπους καθορᾶν τὰ γιγνόμενα, *he kept calling both upon gods and men to look down upon what was being done.* b. It also means *call to one's self, call in, summon*, as: ἄλλους ἐπεκαλέσαντο ἔψυμάχους, *they called in other allies.* See ἐπάγομαι, under ἀγω. c. It is also used as ἐγκαλέω is,

charge something on any one, accuse: in this sense the *active* is used; in *a* and *b* we find the middle. *d. call a person by an additional name* — give a surname or nickname to any one: κόθορνος ἐπικαλεῖται, *he is called “cothurnus”* (δέ κόθορνος, a shoe made to fit either foot: applied here to a politician who tried to suit both parties).

e. ἐπίκλησις = surname, additional name (d above). οἱ ἐπίκλητοι, *those who have been summoned as allies (b above)*. The negative of this, however, ἀνεπίκλητος, is connected with the meaning *c, free from blame*.

7. παρακαλέω τινά, *call any one to one's self, summon*. *b. call to any one, exhort (τινά)*. μὴ ἀναμένωμεν ἄλλους ἐλθεῖν παρακαλοῦντας (fut.) ἐπὶ τὰ κάλλιστα ἔργα, *let us not wait for others to come to incite (exhort) us to the noblest deeds*. *c. παράκλησις, a calling to any one, a summons, an exhortation*. *d. In N.T. Greek παρακαλέω = comfort: παράκλησις = consolation: and Παράκλητος = The Comforter, PARACLETE*.

8. προκαλέω is mainly used in the middle, *call forward, invite, to an alliance*. With the accus. of the thing, it means *propose*, as: εἰρήνην προυκαλοῦντο, *they proposed (offered) peace*. πρόκλησις, *invitation, proposal*: πρόκλητιν δέχεσθαι, *to accept a proposal*. [Λόγος often means *proposal, proposition*.]

9. προσκαλέω, *call towards one's self, summon, esp. of summoning into court*. πρόσκλησις is the legal term for *a summons*.

10. συγκαλέω, *call together, convvoke (con and vocō)*. οἱ στρατιῶται συγκέλλονται, *the soldiers have been called together*.

Κάμνω, καμοῦμαι, ἔκαμον, κέκμηκα, has 3 meanings: 1. *toil or labor* (= πονέω). 2. *be weary* (= ἀπειρηκα from ἀπαγρεύω). 3. *be sick* (= ἀσθενέω or νοσέω).

1. ὑπέρ τῆς πόλεως κάμνειν, *to labor in behalf of the State*. 2. μὴ κάμης φίλον εὑρεγετῶν, *do not become weary of benefiting a friend*. δέ νόμος αὐτὸν ἐπαινῶν οὕποτε καμεῖται, *the law will never weary of praising him*. κάμνω τὴν ἀσπίδα φέρων, *I'm tired of carrying my shield* (Anab. 3, 4, 47. In 5, 1, 2 we find ἀπειρηκα τὰ ὅπλα φέρων, *I'm tired of carrying my weapons*. Cf. Δέγω (say), C, 4, c.). 3. η παῖς καμοῦσα ἀπέθανεν, *the girl sickened and died*. ἕταροι δεινότατος

ἄν γένοιντο, εἰ αὐτοὶ πάσας νόσους κάμοιεν, physicians would become most expert, if they themselves were to have all diseases. οἱ κεκημητέοις is sometimes used for the dead, the deceased: αἱ τῶν κεκημητότων ψυχαί, the souls of the departed.

Κατάγγειλι or καταγγέω, *break*, κατάξω, κατέαξα, 2nd perf. κατέαγα (with pass. meaning), 2nd aor. pass. κατεάγην.

ἔνος κατέαξαν τὸ σκέλος, *they broke one man's leg.* (συντρίβω might be used in same sense.) Aristotle recommends giving children a rattle (πλαταγή, unattic), to amuse themselves with, *that they may not break anything about the house*, ὅπως μηδὲν καταγγνύωσι τῶν κατὰ τὴν οἰκίαν. (συντρίβω may also be used of breaking furniture.) So, either word may be used of shattering ships by running them ashore on a rocky coast. μαχεσάμενοι ἀλλήλων ἔτυχον κατέαντες τὰς κεφαλάς, *they got to fighting and, as it chanced, broke each other's heads.* τὴν κεφαλὴν κατεάγεναι φήσομεν; *shall we say we have had our heads broken?*

b. The stem was originally *παγ-*; which explains the augment. Cf. ἐργάζομαι. From ναῦς and ἄγ- come ναυάγέω, *suffer shipwreck.* ναυάγια, *shipwreck.* ναυάγιον, *a wreck.* ναυάγος, *a shipwrecked man.* The student will connect these verbs with the Latin *naufragium*, *naufragus*, etc.

Κεῖματι, *lie*, is a pres. tense in the -μι formation, with impf. ἐκείμην (ἐκείσθο, etc.), and fut. κείσθομαι. The subj. and opt. forms are very rare. The only forms given from Attic authors are κέηται (also δια-, κατακέηται), διακέησθε, κέοιτο (also ἐκκέοιτο), and προσκέοιντο, all on a short stem κε-. Imperat. κείσο, κείσθω, etc. Inf. κείσθαι (κατακείσθαι shows the accent in comp.). Part. κείμενος. The full inflections are given in the grammars.

b. The important thing to learn about κεῖματι is, that it is regularly used as the perf. pass. of τίθημι. *Eg.:*

1. νόμον τίθεναι (or τίθεσθαι), *to make a law.* νόμον τέθεται, *he has made a law.* But: νόμος ὑπὸ Ἀθηναίων κεῖται, *a law HAS BEEN MADE by the Athenians.* 2. ἀνατιθέναι = *to set up (dedicate)* a votive offering: ἀνακεῖσθαι, *to have been set up, to be set up;* differing from ἀνατεθῆναι, *to be set up,* in this, that the latter (aor.) denotes simply the *act*, and the former denotes the *state, to be in*

that position. Cf. ζεύγνυμι, b. 3. ἀποτίθεσθαι, to put aside, reserve: τοὺς δεσπόταις ἀπόκεινται, they have been (=are) reserved for the masters. 4. διατίθέναι τινὰ ἀδίκως, to treat any one unjustly: ἀδίκως διάκειμαι, I have been treated unjustly. 5. τὸν στέφανον τῇ κεφαλῇ περιτιθέναι, to put the crown (or garland) around the head. ὁ στέφανος τῇ κεφαλῇ περίκειται, the crown has been put, etc. 6. νεκρὸν προτιθέναι or προτίθεσθαι, to lay out a dead body. νεκρὸς πρόκειται ὑπὸ τῶν φίλων, the body has been laid out by the friends. 7. μῦθον συντιθέναι, to compose a fable. μῦθος συνέκειτο, a fable had been composed. χρόνον συντίθειται, they have agreed upon a time. ὁ συντεθεὶς χρόνος, the time that was (aor.) agreed upon. ὁ συγκείμενος χρόνος, the time that has been agreed upon. εἰς τὸ συγκείμενον χωρὸν, to the place agreed upon. ἀσπερ συνέκειτο, just (περ) as had been agreed upon, etc. etc.

Κείρω, *cut off, shear, kerā, ἔκειρα, κέκαρκα* (perhaps not Attic), *κέκαρμα* (2nd a.p. ἔκάρην not Attic). The mid. is also found; *κεροῦμαι, ἔκειράμην*. The word is not common in A.p.

Κελεύω, *command, order* (accus. and infin.), is reg., except for sigma in perf. and aor. pass. systems: *κεκέλευσματι, ἔκελεύσθην*.

κέλευμα or *κέλευσμα*, *command*. *κελευστής*, on board ship was the officer who, by his measured calls, enabled the rowers to keep time. *δια-* and *παρακελεύομαι* (D.M.) both mean *cheer, exhort, encourage* any one (*τινί*). Several other compounds of *κελεύω* are used with this meaning. *διακελευσμός* = *παρακελευσμός* = *παρακέλευσις* = *cheering, exhortation, encouragement*.

Κεράννυμι, *mix, ἔκεράννυν* (fut. late), *ἔκεράστα* (perf. late), *κέκραμαι, ἔκράθην* and *ἔκεράσθην*. Aor. mid. -*εκερασάμην*. *συγκεράννυμι, mix together*.

τὴν κρήνην οἶνῳ κεράστας, *having put wine in the spring* (lit. *having mixed the spring with wine*). ὁ οἶνος ἄκρατος μὲν ὅξες ἐφαίνετο εἶναι, *κερασθεὶς* δέ, εὐώδης τε καὶ τήδυς, *the wine unmixed appeared to be sharp; but when it had had water mixed with it, it was fragrant and sweet*.

B. *κράσις*, *a mixing, combining*. By CRASIS is meant the union of two words into one; as *ταῦτά*, *the same things*, for *τὰ αὐτά*. ὁ κράτηρ (-ήρος), *a mixing bowl*; then, from the resemblance in shape,

the mouth of a volcano, CRATER. ἄκρατος, ον, *unmixed*, literally (as οἶνος ἄκρατος), and figuratively, as: ψεῦδος ἄκρατον, *an out and out lie*. ἀδικιά ἄκρατος, *sheer injustice*. Another negative compound is ἄκεραος, which is more commonly figurative; e.g. ἐκεῖσε ἄκεραος ἦν ὁ πλοῦς, *the voyage there was entirely successful (unmixed with harm)*. If a country (χώρα) or land (γῆ) is ἄκεραος, it is *inviolate, unravaged* (no admixture of harm has come to it).

σύγκρασις, *a mixing together*. τῇ συγκράσει τῶν χρωμάτων, *by the blending of the colors*. From this word and ιδιος, *peculiar*, i.e. *belonging to an individual*, comes IDIOSYNCRASY, a peculiarity of habit or disposition. The connexion between this meaning and *mingling together* is seen when we reflect that habits and dispositions are not simple, but compound, as many forces and influences *blend together*, to form them.

Κερδαίνω, *gain*, **κερδανῶ**, **ἐκέρδανα** (no perf. pass. or aor. pass. A perf. act. προσκεκερδήκαστι is found once in Demosth.). The aor. is irreg. in having ἀ for η (φαίνω, φανῶ, ἔφηνα).

τὸ κέρδος = *gain (lucrum)*. **κερδαλέος**, *lucrative*: τέχνη κερδαλέα, *a lucrative profession*. **αἰσχροκερδής** denotes one who is fond even of *disgraceful gain, avaricious*: and **αἰσχροκέρδεια** is the thing itself, *base love of gain, avarice*.

Κίχρημι, *lend* (formed from stem χρα-, as τίθημι is from θε-) seems to be used chiefly in aor. ἔχρησα, though the forms **κίχρημι** and **διακεχρημένον** (as pf. pass.) are each quoted once from Dem. σοι ἀποδάσω ὃ ἄν μοι χρήσης, *I will pay you back whatever sum you lend me*. τὸ χρέος, *debt*, the sum lent, pl. τὰ χρέα (ἀ after ε, η, and ρ, as usual). **χρήστης**, *money-lender, usurer*; gen. pl. **χρήστων** (irreg. accent). See **χρή**.

b. **δανείζω** (reg.) means *lend on interest (ἐπὶ τόκῳ)*, while **κίχρημι** means *lend gratis (δωρεῶν)*.

Κλαίω, *weep, κλαύσομαι*, and less freq. **κλαιήσω** and **κλαίσω**. [κλαυσοῦμαι, ἔκλαυσα, and κέκλαυμαι, poet.] Attic writers use in pres. and impf. **κλάω** and **ἔκλαον** (never contracting the forms) much oftener than the other forms. b. *Weep* is commonly **δακρύω**, which means *shed tears (δάκρυον, a tear)*, while **κλάω** de-

notes audible weeping, sobbing. παῖσσον δῆ τὸ παιδίον κλάον, *for pity's sake* (δῆ) *make the baby stop crying!* (no silent shedding of tears there!).

Κλάω, *break* [κλάσω, unattic], -έκλασα, -κέκλασματ, -εκλάσθην.

In prose used in compounds. τὰ δοράτια ἐναπικέλαστο, *the javelins had been broken off in* (the armor). εἰ πως ἐπικλασθεῖεν τῇ γνώμῃ, *if by any means they might be broken in spirit.* ήμᾶς κατέκλασεν, *he broke us down* (broke down our fortitude). From this word and ή εἰκόνων, εἰκόνος, *image*, we get ICONOCLAST, *image breaker.* See stem εἰκ-, *d.*

Κλείω, *shut*, **κλείσω**, **ἔκλεισα** (κέκλεικα, unattic), **κέκλειματ** (also κέκλεισματ), **ἔκλεισθην**. Another form, very common in Attic, is κλῆω, κλῆσω, etc., but in this form the perf. pass. is only κέκληματ (without sigma).

κλείσον τὴν θύραν, *shut the door.* ἔπον τὴν θύραν κεκλεῖσθαι, *they said that the door must be kept shut, i.e. it must be (= get) shut and remain so.* See ζεύγνυμι, *b.* τὰ βλέφαρα ἐν τῷ ύπνῳ συγκλείεται, *the eyelids close together in sleep.* ἀποκλείω, *shut off, cut off:* ἐφοβοῦντο μὴ τῶν ἐπιτηδείων ἀποκλεισθεῖσαν, *they were afraid they should be cut off from their supplies.*

κλῆσις (= κλείσις), *a closing* (τῶν λιμένων, *of the harbors*). Not to be confounded with κλῆσις, *a calling, summons.* κληστός (= κλειστός), *capable of being closed.* ή κλείς, κλειδός, κλειδί, κλείν, ορ κλῆς, κληδός, κληδί, κλῆδα, *key* (Lat. *clavis*): also, *collar-bone.* κλῆθρον and κλειθρόν, *a bar for fastening doors and gates.* ἄκλειστος, ον (ορ. ἄκληστος, ον), *not shut.*

Κλέπτω, *steal*, **κλέψω**, **ἔκλεψα**, **κέκλοφα**, **κέκλεμματ**, **ἔκλάπην**.

ἀποδιδόναι τὸ κλαπέν, *to restore what has been (or was) stolen.* κλέπτης = *thief.* κλοπή, *theft.* CLEPTOMANIA, *a mania for stealing.*

Κλίνω, -εκλίνω, **ἔκλινα** (κέκλικα, *late*), **κέκλιματ**, **ἔκλίθην**, and -εκλίνην.

The word means *bend, incline*, sometimes trans. and sometimes intrans. It is usually found in compounds, as: ἀπέκλινεν, *he bent*

off (from his course). Of soldiers, ἐγκλίνουσιν, ἐνέκλιναν, = *they give way, gave way* (= ἐνδιδόασιν, ἐνδόσαν, *they give in, gave in*). In the same way: οἱ ἄλλοι ἐξέκλιναν, *the others gave way*. κατακλίνομαι = *lie down*: aor. is κατεκλίθην or κατεκλίνην, *I lay down* (κατεκείμην = *I was lying down*). κλίνη, *a bed, couch*. From this comes CLINICAL; *clinical* practice being practice at the bed-side of the sick. ὁ ἀσθενῶν ἐκ τῆς κλίνης οὐκ ἐδύνατο κινεῖσθαι, *the sick man was not able to be moved from his bed*.

From κλίμα (unattic), *inclination*, comes CLIMATE, which varies according to the *inclination* of the sun's rays. From η κλίμαξ, κλίμακος, *ladder*, comes CLIMAX, a gradual ascent, step by step, in a speech or argument. To "cap the climax" is to get on the top round of the ladder.

ENCLITIC is from ἐγκλιτικός (unattic), *leaning on*, and denotes a word that instead of carrying its own accent, leans it back on the preceding word. In the same way a PROCLITIC *leans forward*.

Κναῖω and Κνάω both mean *scrape*. Κναῖω is used only in comp. -κναῖσω, -έκναιστα (-κεκναῖκα), -κέκναισματ, -κναῖσθην. Κνάω has the same irreg. sigma in perf. and aor. pass., and contracts into η instead of into ἄ (κνῆσθαι, not κνάσθαι). The mid. of κνάω means *scratch* (to relieve itching): τὴν κεφαλὴν ἐν δακτύλῳ κνῆσθαι, *to scratch the head with (only) one finger*. [For *only*, cf. δῖδωμι, C, 3, a.]

Κοιμᾶμαι, *sleep*; see εῦδω.

Κολάζω, *chastise*, is reg., except that κολάσομαι may be used in the same sense as fut. act. κολάσω, and pf. act. is lacking. κόλασις, *chastisement*. ἀκόλαστος, ον, *unchastised, unpunished*; thence comes the meaning, *lacking proper restraint, uncontrolled, intemperate, given to excess*. ἀκολαστά, *intemperance, excess*.

Κόπτω, *beat, smite, cut*, is reg. except 2nd aor. pass. ἐκόπην. Fut. perf. pass., κεκόψομαι.

γῆν or χώραν κόπτειν = *to lay waste a country, devastate it* (by cutting down timber, fruit-trees, etc.). θύραν κόπτειν, *to knock at a door*. From κόμμα, *a part cut off* (in this sense unattic), comes COMMA, the sign that marks off a part of a sentence.

B.

COMPOUNDS.

1. ἀντικόπτειν *τινί*, *oppose any one* (lit. strike against him).
2. ἀποκόπτω, *cut off*. From ἀποκοπή comes APOCOPE, used in grammars to denote the elision of a short vowel *before a consonant*.
3. διακόπτω, *cut through* (*τὰς τῶν πολεμίων τάξεις, the ranks of the enemy*).
4. ἐκκόπτω, *cut out*: *δένδρα ἐκκεκόφασιν, they have been cutting down trees* (lit. cutting them *out of* the place they were in).
5. κατακόπτω, *cut down*; also *cut up* (*κρέα, pieces of meat*); *cut to pieces* (often used of troops). *οἱ μὲν ἔφασαν τὸν λόχον κατακοπῆναι ὑπὸ τῶν Κιλικῶν, some said that the company had been cut to pieces by the Cilicians.*
6. συγκόπτειν, *beat together, break up*. συγκοπή (*unattic*) gives us SYNCOPE: ηλθον for ηλυθον is a case of it: *υ* is cut out, and the two parts are brought together. So ἐσπόμην for -σεπ-; ἐσχον, for -σεχ-. See ἐπομαι and ἔχω.

Κράξω, *cry out*, has a 2nd aor. act. in compounds, as: ἀνέκραγον, *I cried out*, and a 2nd perf. and 2nd plup. κέκραγα and ἐκεκράγη, used as pres. and imperf.

ἥγον αὐτὸν βοῶντα καὶ κεκράγστα, *they led him shouting and crying out*. πάντες ἄμα ἐκεκράγειτε, *all of you were crying out at the same time*. ὡγαθοί, ἀκούσατε τὸ πράγμα, ἀλλὰ μὴ κεκράγετε, *good friends, hear the thing, but make no outcry* (an instance of the rare perf. act. imper., used because the perf. here has the sense of a present). κραυγή, *outcry, clamor*.

Κρέμαμαι, *hang, be suspended*, seems to have in A.p. only pres. and imperf. (ἐκρεμάμην), inflected like ἰσταμαι and ἰστάμην. [Fut. κρεμήσομαι in Attic poetry.]

ὅρη ὑπὲρ τοῦ ποταμοῦ ἐκρέματο, *mountains hung over the river*. ἐφ' ἵππων κρέμανται, *they hang on their horses* (said of poor riders). ὅταν αἱ μελιτταὶ ἐξ ἀλλήλων ἐν τῷ σμήνει κρέμωνται, *when the bees hang from one another in the hive*.

b. Notice that subj. and opt. of this verb accent as if there were no contraction. The form above would be -ῶνται by rights (like ἰστῶνται, ὡ arising from ἀω). δύναμαι, ἐπίσταμαι, and ἐπιτάμην have the same irregularity of accent in subj. and opt.

Κρεμάννυμι, *hang, suspend, ἐκρέμασσα, ἐκρεμάσθην*. [The books give “Attic fut. *κρεμῶ, ḡs, ḡ.*” This seems to rest on a single form, *κρεμῶμεν*, in Aristophanes, Plut. 312.]

λέγεται Ἀπόλλων τὸ δέρμα κρεμάσσαι ἐν τῷ ἄντρῳ, *Apollo is said to have hung the skin in the cave* (τὸ ἄντρον). Ὁλήφθησάν τινες κρεμασθέντες, *some got hung* (in the palings of a stockade) and were captured. κρημνός, *a steep bank or cliff.* κρημνώδης, -ώδες, *precipitous*, for which ἀπόκρημνος, *ov*, may also be used.

Κρίνω, κρίνω, ἔκρινα, κέκρικα, κέκριμα, ἐκρίθην. Rejects *v* in the last three tenses (cf. κλίνω) and so becomes a vowel stem.

a. Primitive meaning, *separate, distinguish*, equivalent to διαγιγνώσκω. In Xen. Mem. 3, 1, 9 we find τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς διαγιγνώσκειν, *to distinguish between the good and the bad*, and directly afterwards τοὺς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν, in the same sense. b. *To judge, to try:* τοῦτον τὸν βίον ήδια κεκρίκαμεν, *we have judged this life (to be) the pleasanter one* (ήδια is predicate adj., and so has no article). c. As a result of trying or judging, *decide, determine:* κρίνουσι βοῆ καὶ οὐ ψῆφο, *they decide (questions) viva voce and not by ballot.* d. *To bring to trial, and, as one of the results of this, condemn:* τῶν στρατηγῶν ἔκαστος δύο η τρίς κρίνεται, *each one of the generals is brought to trial two or three times.* κριθεὶς ἀπέθανεν, *he was condemned and put to death.*

B. κρίσις, *judgment, decision, trial:* διὰ ἀδίκου κρίσιν ἀποθανεῖν, *to be put to death on account of an unjust trial.* A CRISIS is therefore a time that decides a matter one way or the other. κριτής, *a judge.* κριτήριον, CRITERION, something to judge by. It also means the place of judging, court, tribunal (= δικαστήριον). From κρίμα (or κρίμα) (not an Attic prose word) comes CRIME, something that calls for judgment and merits condemnation. A CRITIC (κριτικός) is one who is given to passing judgment on matters. CRITICAL means pertaining to criticism (a critical essay), or, pertaining to a crisis (a critical time). HYPERCRITICAL, critical above (ὑπέρ) measure. ἄκριτος, *ov, without a trial:* πολλοὶ ἄκριτοι κατεγνώσθησαν, *many were condemned without a trial.*

C.

COMPOUNDS.

Some of these are :

1. ἀποκρίνομαι, ἀποκρίνομαι, ἀπεκρίνάμην, ἀποκέριμαι, *answer, reply.* ἀπόκριναί μοι, *answer me!* ἀποκρινεῖ τὰ ἔρωτάμενα; *will you answer the questions asked?* ἀπόκρισις, *answer, reply.*

2. διακρίνω, *distinguish, discriminate* (*dis* = διά; *crimen*, *criminis*, is on the same stem as *κριμ-*). διακριτικός, *capable of discriminating*, gives us DIACRITICAL, as diacritical marks in writing or printing.

3. κατακρίνω τινός, *pass sentence on any one, give judgment against, condemn* (= καταγγείνωσκω). παρὰ τὸν νόμον κατακριθεῖς (κατακεκριμένος), *condemned contrary to the law.*

4. ὑποκρίνομαι in Herod. = *answer* (for which ἀποκρίνομαι is the Attic word) : in Attic it means *act on the stage*: τοῦτο τὸ δράμα οὐδέποτε ὑπεκρίνατο, *he never acted in this drama.* Ἀντιγόνη Σοφοκλέους πολλάκις ὑποκέριται, *he has often acted the part of Sophocles's Antigone.* Actor is ὑποκριτής: hence HYPOCRITE, one who merely acts a part. ὑκπόκρισις, *acting (unattic)*, gives us HYPOCRISY.

Κρούω, *beat, beat, is reg. except that perf. and plur. pass. or mid. may have the irregular σ; κέκρουμαι or κέκρουσμαι;* and that the aor. pass. (used only in compounds) *always* has it, -εκρούσθην. b. In the middle, πρύμνάν κρούεσθαι = *to row stern foremost*, for which ἀνακρούεσθαι may also be used. ἀνάκρουσις = *a rowing backwards.* Its literal meaning is seen in ANACRUSIS, *upward beat*, a term used in prosody. c. ἵππον τῇ ράβδῳ κρούειν, *to cut a horse with the switch.* τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν, *they beat their spears against their shields.*

B. The word is used in various Compounds. ἀνακρούεσθαι we have had above = *back water.* 2. Under κόπτω we saw that ἀντικόπτω, *strike against, meant oppose.* In the same sense, ἀντικρούω : αὐτοῖς ἀντεκρούκει, *he had opposed (thwarted) them.* 3. ἀποκρούω in act. or mid. = *beat off, repulse.* τοὺς πολεμίους δὶς ἢ τρὶς ἀπεκρούσαντο, *they beat the enemy off two or three times.* 4. παρακρούω, *knock aside, divert, mislead, deceive.* μὴ παρακρουσθῆτε τοῖς λόγοις αὐτοῦ, *do not be misled (deceived) by his arguments.* So, παράκρουσις = *deception.*

Κτάομαι, *acquire*, **κτήσομαι**, *ἐκτησάμην*, **κέκτημαι**, *ἐκτήθην*; this last always pass. in sense.

a. The perf., *I have acquired*, usually means *I possess*: **ἐκεκτήμην**, *I possessed*: **κεκτήσομαι**, *I shall possess*. The perf. sometimes has a pass. sense: **τὰ κεκτημένα**, *the things possessed*. *b.* Instead of **κέκτημαι**, which is irreg. in its reduplication, the reg. form **ἐκτημαι** is sometimes found, especially in Plato. The plup. of this form is of course **ἐκτήμην**. *c.* The perf. subj. contracts **κεκτη-** with the following vowels: **κεκτήται**, **κεκτήσθε**. *d.* In the opt. the forms are either **κεκτώμην** **κεκτῷο** -φτο, etc. (η = ω), or **κεκτήμην**, **κεκτῷο** -ῆτο, etc., the ο-sound being rejected. Cf. μιμήσκω *A*, *d.*

Locate **κτῶ**, **ἐκτῶ**, **κτάσθε** (3), **κτώμεθα** (2), **κτώμεθα**, **κέκτησθε** (2), **κεκτήσθε**, **κεκτῆσθαι**.

B. **κτῆμα** = *something acquired, acquisition, possession*. Thucydides called his history **κτῆμα ἐς ἄει**, *a possession for all time*. The pl. **κτήματα** denotes *possessions, property*. **κτῆσις** = *acquisition, possession* : = **τὸ κτάσθαι** (the process of acquiring), or **τὸ κεκτῆσθαι** (the having in possession): **κτῆμα** = **τὸ κεκτημένον** (as pass.), *that which has been acquired, or is possessed*: **Θεός ἐστιν ὁ ἐπιμελούμενος τῆμῶν, καὶ τῆμεις Ἐκείνου κτήματά ἐσμεν**, *it is God Who takes care of us, and we are His property*.

Κτείνω, *kill*, is usually compounded with **ἀπό**: **ἀποκτείνω**, **ἀποκτενῶ**, **ἀπέκτεινα**, **ἀπέκτονα**, this last being the only irreg. form. **ἀπεκτόνασιν**, *they have killed*. **ἀπεκτόνεσαν**, *they had killed*. **ἀπεκτονέναι**, *to have killed*, etc. *b.* Remember that the *passive* of this verb is **ἀποθνήσκω**, **ἀποθανοῦμαι**, **ἀπέθανον**, **τέθνηκα**, this last form uncompounded. See **θνήσκω**.

Κτίννυμι and **κτιννόω**, generally **ἀποκτιν.**, are found in pres. and impf. = **ἀποκτείνω**, *kill*. See **κτείνω**.

Κύπτω, *stoop* (-κύψω or -κύφομαι, rare), **ἔκυψα**, **κέκυφα**. The fut. seems to occur only once in A.p., **ἀνακύψοι** Pl. Euthyd. 302 *a*, and even here, “there is a variant, **ἀνακύψοιτο**, which must be preferred” (Rutherford, *New Phryn.*, p. 398). **ἀνακύπτω** denotes a reversal (**ἀνά**) of the stooping position; hence, *raise one's self up, hold the head up*. **ἔγκυπτω** = *stoop, bend over; ἔγκεκυφότες, bending over*.

REM. Authorities vary as to the quantity of *υ* in this word.

Λ.

Λαγχάνω, obtain by lot, λήξομαι (rare), ἔλαχον, εἴληχα, εἴληγμα, ἔληχθην.

Θέων ἐπὶ τὴν κώμην ἦν εἰλήχει Ξενοφῶν, running to the village that Xenophon had obtained by lot. λῆξις, allotment. ὁ κλῆρος was the word for a lot. Δάχεστις, Lachesis, was one of the three Fates (αἱ τρεῖς Μοῖραι); they were daughters of Necessity (Ἀνάγκη). The other two were Κλωθώ, Klotho, the Spinner, and Ἀτροπος, Atropos, the Inflexible (the one who will not turn from her purpose: alpha priv. and τρέπω, turn).

Λαμβάνω, take, λήψομαι, ἔλαβον, εἴληφα, εἴλημμα, ἔληφθην. 2nd a. m. ἔλαβόμην. (Perf. pass. in the tragic poets is λέλημμα.)

A. The word means *take, seize, catch, capture*; also, *receive, get*: ἔλαβον τῆς ζώνης τὸν Ὁρόντην, *they took (or caught) Orontes by the girdle*. ἐκ τῆς ἔδρας ἀνεπήδησε καὶ τὸ δόρυ ἔλαβεν, *he sprang up from his seat and seized his spear*. ὅταν τὰ δπλα εἰς τὰς χειρας λάβωμεν, *when we take our weapons in our hands*. λαβὲ τὴν ἐπιστολὴν καὶ ἀνάγνωθι αὐτοῖς, *take the letter and read it to them*. οὐδεὶς στρουθὸν ἔλαβεν (= εἴλεν), *no one caught an ostrich*. κλέπτουσα εἴληπτο, *she had been caught stealing*. η πόλις προδοσίᾳ ἔληφθη, *the city was taken (captured) by treachery*. μισθὸν οὐκ εἴληφεν, *he has received no wages*. τὰ λήμματα λήψεται, *he will receive (get) the gains (profits)*. δίκην λαμβάνειν παρά τινος = *to inflict punishment on any one (to receive a penalty from him)*.

a. λαβή = *something to take hold of, a handle*: then, *a hold, grip*, such as a wrestler (*παλαιστής*) gets. λήψις, *a taking, seizure, getting, etc.* η τοῦ μισθοῦ λήψις, *the receiving of the wages*. η λήψις τῆς πόλεως, *the seizure of the city*. λήμμα, *something received, hence recipient, gain, profit*.

B.

COMPOUNDS.

1. ἀναλαμβ., *take up, δπλα, arms.* τὸν λόγον ἀναλάβωμεν, *let us take up the discussion again (resume it)*.

2. ἀντιλαμβ., *get or receive in return*, is generally used in the mid. = *take hold of*. ἀντιλαβόμεθα τοῦ πολέμου, *let us take hold of the war (i.e. go at it in earnest)*.

3. **ἀπολαμβ.**, receive from any one; get back; regain. A common military meaning is *cut off, intercept*. **καθορῇ τὰς ναῦς ἀπὸ τοῦ λιμένος ἀπειλημένāς**, *he observes the ships cut off from the harbor.*

4. In διαλαμβ., διά gives the idea of separation or division, but the translations are various.

5. **ἐπιλαμβ.**, seize upon, as when Thuc. says of the plague (ἡ νόσος) at Athens, **διὰ τὸν αὐτὸν οὐκ ἐπελάμβανεν**, *it would not attack the same person twice.* b. Closely connected with the idea of seizing upon, is that of *checking, arresting, stopping*, as: **ἐπιλαβε τὸ ὕδωρ**, *stop the water*; or, as we should say, *stop the clock*, as a speaker's time in the Athenian courts was measured by a water-clock. c. In the mid. **ἐπιλαμβάνομαι** means *take hold of, get a grip* (λαβή) on (ἐπί), and is followed by the gen. case: **ἐπειδάν σου ἐπιλαβόμενος ἄγῃ**, *when he lays hold of you and leads you (away).*

6. **καταλαμβ.**, seize upon, occupy, **τὴν ἀκρόπολιν, τὰ ἄκρα, the citadel, the heights.** (προκαταλαμβ., seize upon in advance.) A common meaning is *find*, as: **κατελάβομεν τὴν θύραν ἀνεψημένην, we found the door open.** **κατελάβομεν τὸν δεσμώτην λελύμενον, we found the prisoner loosed.**

7. **μεταλαμβ.**, receive or get anything with any one, i.e. share: **τῆς λείας μετειλήφασιν**, *they have shared the booty.* Cf. μεταδίδωμι, under δίδωμι. b. From the other meaning of μετά in comp., denoting *change*, we have **πόλεμον ἀντὶ εἰρήνης μεταλαμβάνειν, to (change and) get war instead of peace.**

8. **παραλαμβ.**, receive from any one, *inherit*, the opposite of παραδίδωμι, give to any one, *transmit, bequeath*: **παραδῶμεν τὴν ἀρχὴν οἷαν καὶ παρὰ τῶν πατέρων παρελάβομεν, let us transmit (to our posterity) the empire in the same condition in which we received it from our fathers.**

9. **περιλαμβ.**, take around = *embrace*, either literally, as **τὸν παῖδα περιέλαβεν** (= περιέβαλεν), *he embraced the boy*; or figuratively, *surround, include, comprise*, in which sense περιέχω may be used.

10. **προλαμβ.**, take (receive, or seize) before; anticipate: **τῷ τὰ χωρία καὶ τοὺς λιμένας προειληφέναι, by having seized the places and the harbors beforehand.**

11. προσλαμβ., *take* (or *receive*) *besides*: *μισθὸν προσλαβεῖν*, *to receive extra pay*. ‘*ὑμᾶς συμμάχους προσλαβον*, *I took you as allies besides*.

12. συλλαμβ., *apprehend, arrest*: *συλλαμβάνει Κύρον ὡς ἀποκτενῶν*, *he arrests Cyrus with the intention of putting him to death*.

13. ὑπολαμβ., *take under, as*: *τοὺς φεύγοντας ὑπελαβεν*, *he took the fugitives under (his protection)*. Its most common meanings are, *interrupt* (any one speaking), *reply, rejoin, etc.*; and *suppose, imagine*. *ἡ φιλανθρωπία ἡν ἔχειν ὑπεληφατική*, *the philanthropic spirit which you have been supposed to have*. *εἰ γάρ σε ὑπολάβοιεν ἀχριστον εἶναι, οὐδεὶς ἀν νομίσειεν*, *κ.τ.λ.*, *for if men should once imagine (take up the idea) that you are ungrateful, no one would think, etc.* — In the other sense: *ὑπολαβών ἔφη*, *interrupting, he said*. *πρὸς ταῦτα οἷμαι δεῖν ὑμᾶς ὑπολαβεῖν, ὅτι, κ.τ.λ.*, *to these things I think you ought to reply, that, etc.* The common word for *reply* is *ἀποκρίνομαι*.

C. The words *λαβή*, *λημμα*, and *ληψις* are found in comp. with prepositions, some with one, some with another. Thus we find *ἀντιλαβή*, *something to take hold of, a handle*: and *ἀντιληψις*, in various meanings. b. From *ἐπιληψίς*, comes *EPILEPSY*, a sudden attack that seizes upon people. *ἐπιληπτικός* (unattic) gives *EPILEPTIC*. c. *κατάληψις*, *seizure, occupation* (*χωρίων, of places*). From this comes *CATALEPSY*. d. From *πρόληψις* (unattic), *anticipation*, comes *PROLEPSIS*. E.g. “*You know Sokrates, what a wise man he was*,” for “*you know what a wise man Sokrates was*,” is an instance of *Prolepsis*. The word “*Sokrates*” was *taken* into the sentence *before* its natural position.

e. *SYLLABLE* is from *συλλαβή*, as much of a word as is *taken together* in one utterance. *ἡ πρώτη (τελευταία) συλλαβή*, *the first (last) syllable*. *συλλήβδην*, *collectively, all at once*: *to take away other people's things not little by little, but all at once*, *τάλλότρια ἀφαιρεῖσθαι μὴ κατὰ σμίκρον ἀλλὰ συλλήβδην*. — *συλληψις*, *arrest*: *οὐδεὶς γάρ οὐδὲ ἐδειν ἐκείνους μετὰ τὴν σύλληψιν*, *for no one even saw them after their arrest*. *συλλήπτωρ (-τορος)*, *a partaker (part-taker), helper, accomplice*. Xen. has *συλλήπτρια* as the fem. of this.

f. *ὑπόληψις*, *a rejoinder, reply*; but *ἀπόκρισις* is the more usual word. g. From the prefix *δισ-*, *δι-* (*δις, twice*), and *λημμα* comes

δίλημμα (unattic), DILEMMA, i.e. a position in which you stand a double chance of being caught.

Λανθάνω, *escape notice*, λήσω, ἔλαθον, λέληθα. Middle: ἐπιλανθάνομαι, *forget*, ἐπιλήσομαι, ἐπελαθόμην, ἐπιλέλησμαι.

a. The act. is either trans., as αὐτὸν ἔλαθομεν, *we escaped his notice*, or intrans. b. Note the idiomatic renderings: εἰσελθοῦσα ἥλαθεν, or εἰσῆλθε λαθοῦσα, *she came in unobserved*. Or, πάντας εἰσελθοῦσα ἥλαθεν, *she came in without any one's noticing it*. λήσετε διαφθαρέντες, *you will be corrupted before you know it*. τὸ πολὺ αὐτῆς ἥλαθε κατακαυθέν, *most of it burned down before anybody knew it*. c. The comp. διαλανθάνω = *escape notice completely (through to the end)*: σὲ τοῦτο διαλέληθεν, *this has completely escaped your notice*. Sokrates taught his followers that nothing they might do would finally escape the notice of the gods, θεοὺς δὲ διαλαθεῖν.

d. ἐπιλανθάνομαι, *forget*, like its opposite μέμνημαι, *remember*, takes the gen. case: τοῦ φθόνου ἐπελεληστο, *he had forgotten his envy*. (Sometimes the accus. is used, especially with neuter prns. and adjs.) ἐπελαθόμην περὶ αὐτοῦ, *I forgot about it*. μὴ οἴσθε, εἰ ὅμεις βούλεσθε ἐπιλαθέσθαι, καὶ τοὺς θεοὺς ἐπιλήσεσθαι, *do not imagine that, if you want to forget, the gods will forget too*. ὅλιγον ἐπιλελησμαι εἰπεῖν, δτι, κ.τ.λ., *I have almost forgotten to say, that, etc.* δοκεῖς ἐπιλελησθαι, δτι ἔγώ ἐνταῦθα ἦν, *you seem to have forgotten that I was there*.

B. λήθη, *forgetfulness*. The waters of LETHE, the waters of oblivion. From this and ἄργος, *idle, lazy*, comes LETHARGY. ἀληθής, *true*, i.e. *not escaping notice*, not hiding or sneaking. ἀληθεία, *truth*. ἀληθεύω, *speak the truth*, though ἀληθή λέγω, *say true things*, is the more usual expression. ἀληθινός, *true, genuine*. ἐπιλήσμων, ἐπιλησμόν, *forgetful*. ἐπιλησμονέστερος εί, *you are too forgetful*.

Δέγω, *say*, λέειν, ἔλεγα, —, λέλεγμαι, ἔλέχθην. Or, to give the forms in another and more usual way, λέγω, ἔρω, εἰπον, εἰρηκα, εἰρημαι, ἔλέχθην, or ἔρρηθην. As fut. pass. we have not only λεχθήσομαι and ῥηθήσομαι, but also two future perfects, λαλέσομαι and εἰρήσομαι. The compound verb διαλέγομαι, *discourse*,

converse, has διαλέξομαι, διελέχθην (D.P.), and διελέγομαι, with irreg. redupl. ἔρω has opt. ἔροιην, inf. ἔρειν, part. ἔρων. εἰπον has εἰπω, εἰποιμι, εἰπέ, εἰπειν, εἰπών. εἰπε and εἰπέ are distinguished by the accent, as are εὑρε and εὑρέ from εὑρίσκω, *find*.

B. 1. λέγω not only means *say*, but also *speak*, *tell*, *mention*, *mean*, *read*. τι τοῦτο λέγεις; *what do you mean by this?* ταῦτ' ἔλεξεν (εἶπεν), *he said these things*. τάδε ἔλεξεν, *he spoke as follows*. λέξον ήμεν τὰ ὄνόματα, *tell us the names*. εἰπέ μοι, ἔφη, *tell me*, *said he*. τὰ μέλλοντα ῥηθήσεσθαι, *the things that are going to be said (spoken, mentioned)*. κριταὶ ἡκουσι τῶν λεχθησομένων, *they have come as judges of what will be said*. λέγε ήμεν τὸ ψήφισμα, *read us the decree*. The special word for *read* is ἀνανιγνώσκω. See under γιγνώσκω.

2. The verbals are λεκτός and ῥητός: λεκτέος and ῥητέος. δέ λέγω ῥητέον, *what I am saying must be spoken*. ἀ γιγνώσκω λεκτέον, *I must tell what I know*.

C.

COMPOUNDS.

REM. 1. Most of the compounds of λέγω have very little of λέγω left to them. They usually have -αγορεύω and -ηγόρευον in the pres. system, and -ερῶ, -εῖπον, -είρηκα, -είρημαι, -ερρήθην, -ρηθήσομαι in the other tenses.

REM. 2. Still, the line is not drawn as sharply as is done in *The New Phrynicus*, p. 327. Mr. Rutherford there says: "But, except with ἐπί, ἀντί, and πρό, λέγω was never compounded; its place was taken by ἀγορεύω in the present and imperfect, while -λέξω and -ἔλεξα completely disappeared before -ερῶ and -εῖπον, and -ἔλέχθην and λέλεγμαι" (misprint for -λέλεγμα) "before -ερρήθην and -είρημαι." Naturally he intended to include διαλέγομαι, whose aor. διελέχθην he treats on p. 101. But κατέλεγεν occurs Xen. Conv. 6, 3. [The same word, Anab. 2, 6, 27, is most likely to be referred to the other λέγω, though Krüger takes it as a comp. of λέγω, *say*.] And as to the "complete disappearance of -λέξω, -ἔλεξα, and -λέλεγμα," we find ἀμφιλέξει Xen. Apol. 12: ἀμφιλεξάντων Xen. Anab. 1, 5, 11. ἀντιλέξω and ἀντέλεξα are Attic; see L. and S., and add Lysias 8, 11, ἀντιλέξειν. προλεγμένων occurs Ar. Vesp. 886. If we go outside of Attic, several other compounds may be given: παραλέξαι and ὑπολέγω in Plut., etc.

1. ἀμφιλέγω (cf. ἀμφισθητέω), *talk on both sides*, occurs twice in

Xen., in fut. ἀμφιλέξει and aor. ἀμφιλεξάντων, in sense of *dispute*. Its adj. ἀμφίλογος, ον, is much more frequent = *debatable, doubtful* (= ἀμφισβητήσιμος) : ἀμφίλογα ἀγαθά, *doubtful blessings*. So, its neg. ἀναμφίλογος = ἀναμφισβήτητος = *indisputable* : ἀναμφίλογάτατον ἀγαθόν, *a most indisputable blessing*.

2. ἀναγορεύω, *proclaim, announce*, ἀνηγόρευον, ἀνερῶ, ἀνεῖπον, ἀνείρηκα, -μα, ἀνερρήθην (ἀναρρηθῶ, -θείην, etc.), ἀναρρηθήσομαι. νικῶν ἀνηγορέυετο (ορ ἀνερρήθη), *he was proclaimed victor*. ὁ κῆρυξ ἀνερεῖ, ἀνεῖπεν, ὅτι —, *the herald will proclaim, proclaimed, that —, etc.* The accus. after this verb may either be a *cognate accus.*, as: κῆρυγμα ἀνεῖπεν, *he issued a proclamation*, — or it may express *the thing about which proclamation is made*: τὸν στέφανον ἀνεῖπεν, *he publicly announced (the bestowal of) the crown*. ἀναρρηθέντος ἐν τῷ θέατρῳ τοῦ στεφάνου, *proclamation about the crown having been made in the theatre*. [Θέατρον, THEATRE; a place for viewing (θεάομαι).]

3. ἀντιλέγω, ἀντερῶ (usually), ἀντεῖπον, ἀντείρηκα, etc., *speak against* or *in opposition to* (τινί), *contradict*. Followed by a neg. in the dependent clause it may often be rendered *deny*: ἀντεῖπεν ὅτι οὐκ εἰκὸς εἴη, *he denied that it was right, i.e. said, in opposition (to the other person), that it was not right*. ἀντιλογία, *contradiction*.

4. ἀπαγορεύω, ἀπερῶ, ἀπεῖπον, ἀπείρηκα, ἀπείρημα, ἀπερρήθην. This word means: a. *to declare off, renounce*: αἱ σπονδαὶ οὐκ ἀπείρηντο, *the treaty had not been declared at an end*. λέγουσι τὰς σπονδὰς ἀπορρηθῆσεσθαι, *they say that the treaty will be renounced*. b. *forbid* (dat. of person and μή with the infin.): κῆρυκα ἐπεμψαν ἀπεροῦντα αὐτοῖς μὴ σφίσιν ἐπιπλεῖν, *they sent a herald to forbid them to sail against them*. ἀπείρηται μοι, *I have been forbidden*. c. *grow weary, give out*. Xenophon says of the bustards in the desert of Arabia, *they fly a short distance, just as partridges do, and quickly give out, πέτονται βραχύ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι*. When the 10,000 Greeks came to the Black Sea, one of the soldiers urged their going by water, saying, *I'm tired of packing up and walking and running and carrying my arms and fighting*, ἀπείρηκα ἔυσκεναζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὅπλα φέρων καὶ μαχόμενος. Cf. κάμνω, 2. In the pf. and plup. act. this seems to be the *only* meaning: and of course *no passive tense* can well have this signification. [For ἐπιλείπω, *give out*, see λείπω, B, 5, N.B.]

5. διαλέγομαι, *talk, converse*, is D.P. and has irreg. perf. διελεγμαι, as has been given above. προδιαλεχθῆναι τι, *to talk a little beforehand*.

6. καταγορεύω, κατερῶ, κατεῖπον, κατείρηκα (lit. *speak against*) = *tell on any one* (τινός), *denounce*: οἱ φύλακες προσελάσαντες ἐλοιδόρουν αὐτὸν καὶ ἔφασαν κατερεῖν αὐτοῦ, *the guards riding up began to scold him and said they would tell on him*.

7. προαγορεύω, προερῶ, προεῖπον, προείρηκα, etc., *say or tell beforehand, give notice* (τινι).

8. προσαγορεύω, προσερῶ, προσεῖπον, προσείρηκα, προσείρημαι, προσερῆθην, *speak to* (τινά), *accost, address*. ὡργίζετο, *δτι προσειπῶν τινα χαρειν, οὐκ ἀντιπροσερῆθη, he was angry because, having spoken to some one to greet him, he was not spoken to in return* (= because he had saluted some one, and his salutation was not returned). b. Another meaning is, *style any one so and so, call him by a name*: τοῦ (= τίνος) ἔνεκα οὐει "Ομῆρον τὸν Ἀγαμέμνονα προσαγορεῦσαι (= προσειπεῖν) ποιμένα λᾶῶν; for what reason do you think Homer styled Agamemnon "shepherd of the people"?

N.B. As this ex. shows, ἀγορεύω is not *limited* to the pres. and impf.; but outside of these tenses the forms ἔρω, εἶπον, etc., are much more frequent.

9. συναγορεύω, συνερῶ, συνεῖπον, συνείρηκα, *speak with, speak on any one's side*: ἐπει ταῦτα εἶπεν, ἄλλοι ἀνίσταντο συνεροῦντες, *when he had said this, others began to get up, to speak on his side of the question*. συνειπεῖν is thus the opposite of ἀντειπεῖν.

D. Derivatives are numerous both in Greek and English. Foremost among them is ὁ λόγος, *word, speech, a reason, argument, narrative, proposition, etc.* ἀλογος, *ov, unreasonable, absurd*. ἀλογία, *absurdity*. εὐλογος, *ov, reasonable*. But εὐλογέω and εὐλογία = *praise* (= τὸ εὖ λέγειν). Hence EULOGY. In N.T. εὐλογέω = *bless*, and εὐλογία = *blessing*. ἀξιόλογος, *ov, worth talking about, important*. ἀπολογέμαι, D.M., or D.P., = *defend one's self in a speech, urge in defence, lit. talk anything off from one's self*. ἀπολογία, *a defence*. Hence APOLOGY. From ὁ ἀπόλογος (rare in Attic), *a story, fable*, comes APOLOGUE. [ἀπολελόγημαι is mid. or pass. in sense.]

b. From διαλέγομαι, *discourse, converse*, we have ὁ διάλογος,

conversation, DIALOGUE. Also διαλεκτικός, skilled in the art of conversation; hence DIALECTICS, the art in which Sokrates was supreme. From η διάλεκτος, a mode of speech, we get DIALECT. EPILOGUE is from ἐπίλογος (unattic), the closing part of a discourse, opposed to PROLOGUE, the opening part. MONOLOGUE explains itself; and CATALOGUE comes under the second λέγω.

c. λόγος is the word that helps to give us the numerous "ologies." In TAUTOLOGY, saying the same thing (ταῦτο) over again, and BRACHYLOGY, a short way of saying a thing, we have the literal and common meaning for λόγος. In most of these words, however, λόγος has the meaning *science*: as ETHNOLOGY, the science of nations (τὸ ἔθνος): ONTOLOGY, the science of Being, etc.

d. λέξις, speaking: λέξις καὶ πρᾶξις, speaking and acting. λέξις καὶ φῦλή καὶ ὥρχησις, talking and singing and dancing. A LEXICON is a λεξικὸν (unattic) βιβλίον, a word-book. LEXICOGRAPHER explains itself.

e. τὸ ἔπος = a word, an EPIC poem, *Epic poetry.* From stem φε- we have φῆμα, a word: in Gram. a verb. φῆσις (like λέξις), a speech, speaking. φῆτός (= εἰρημένος), stated, fixed: φῆτός χρόνος, a stated time: η φῆτὴ τήμερα, the day fixed. φῆτωρ φῆτορος, a speaker, orator. φῆτορικός, skilled in speaking, for which δεινὸς λέγειν is more common. η φῆτορική (sc. τέχνη), the rhetorical art, RHETORIC. διαφῆδην = expressly: οὐδὲ διαφῆδην εἰπόν σοι μὴ ἔκεισε ἀλθεῖν; didn't I tell you expressly not to go there? [Some of these words were given before. See under [εἰρω] B. They are repeated here as a matter of convenience.]

There is another Δέγω, used only in comp. The forms are -λέγω, -λέξω, -ελεξα, -ειλοχα, -ειλεγμα (also -λελεγμα, but less freq.), -ελέγην (also -ελέχθην, but far less freq.). The perf. act. seems to be found only in συνειλοχα, I have collected. The compounds most in use are:

1. ἐκλέγω (ορ ἐκλέγομαι in mid.), *select, pick out, choose.* E.g. ἐξ ἀπάσῶν τῶν νεῶν τοὺς ἀριστούς ἐρέτας ἐκλέξας, having picked out the best rowers from all the ships. διὰ τὸ ἐκ πολλῶν πληρωμάτων ἐκλελέχθαι τοὺς ἀριστούς ἐρέτας, owing to the fact that the best rowers had been picked out from many crews. ἐξ ἐκάστης τῆς πολιτείας ἐξελεγμένος τὸ βέλτιστον, having selected the best thing out of each

form of government. ἐξ ἀπάντων τῶν δηθέντων ἐκλέξασθαι τὸ βέλτιστον, *out of all that was said, to select the best thing.*

b. ἐκλογή = *selection* (ἀρχόντων, *of rulers*). Hence ECLOGUES, Selections. ECLECTIC (ἐκλεκτικός, unattic) therefore means *selecting, choosing.*

2. ἐπιλέγομαι, ἐπιλέξομαι, ἐπελεξάμην, ἐπελεγματί or ἐπιλεγματί, among other meanings has that of *select* or *choose.*

3. καταλέγω (or καταλέγομαι, mid.) also means *choose, select*, but with the more special meaning of *enlist, enroll, levy* (στρατιώτας, στρατιάν). The noun ὁ κατάλογος = *register, list, enrolment, CATALOGUE.*

4. συλλέγω, *collect, assemble*, may also be used in the mid. καταμαθὼν αὐτὸν πολλὰ γράμματα συνειλεγμένον, *learning that he had collected many writings* (O.R. συνελεκταί, *he has collected*). πῶς ἀνήμεν συλλεγείη τὸ στράτευμα; *how could we get the army assembled?* lit. *how could the army become assembled for us?* When *assemble* is intrans. in Engl., the pass. is used in Greek. Hence, *we assembled in the morning at the court-house* is ξυνελέγημεν ἔωθεν εἰς τὸ δικαστήριον. συλλογή, *collection, assembling.* ὁ σύλλογος, *assembly, assemblage.*

B. From this λέγω and ἄνθος, *blossom, flower* (δένδρα καὶ ἄνθη καὶ καρποί, *trees and flowers and fruits*), comes ANTHOLOGY, lit. *a collection of flowers.* It denotes a collection of short poems by various Greek poets.

Δείπω, *leave, leave behind, leave off, leave out, leave out, leave off, leave behind.* Fut. pf. λελείψομαι. The mid. is used in comp.

The word does not mean *leave* (intransitive) in the sense of *go away.* The pass., besides the literal meaning, as: καν λειφθῆτε, τῷ στίβῳ (nom. στίβος) τῶν ἵππων ἐπεσθε, *and if you get left, follow the horse-tracks;* — also means *be outdistanced, be inferior.* A connecting link between these two meanings is seen in the foll. ex. εἶπον αὐτῷ μή τοῦ κήρυκος λείπεσθαι, *they told him not to lag behind the herald*, the gen. case showing that the idea of comparison is involved; he was not to be *slower than* the herald, *inferior to him in speed.* Hence we find πλήθει ἡμῶν λειφθέντες, *inferior to us in number.*

λοιπός, *left, remaining*. The letters κ.τ.λ. = καὶ τὰ λοιπά, *and the remaining things, and so forth*. See ἔχεις under ἔχω, C, b, β.

B.

COMPOUNDS.

1. ἀπολείπω, *leave off*, as when one has been speaking and *leaves off*. b. *Abandon, desert* (τινά). c. The pass. is frequently used in the sense given above for the pass. of λείπω, *be outdistanced, be inferior*. ἀπόλειψις, *forsaking, abandonment* (τῶν φίλων, *of one's friends*).

2. διαλείπω, *leave a gap or intervening space, so that one can go through* (as διαστῆναι = *stand apart*, διά giving the idea of separation). Xen., describing parallel columns of soldiers, speaks of the space between the columns as τὸ διαλείπον. χρόνον ὀλίγον διαλιπών, *after a short interval of time*. διαλιπών by itself = *after a while, after an interval*, χρόνον being understood.

3. ἔκλειπω, *leave out, also means forsake, abandon, as ἀπολείπω does*. ὁ ἥλιος ἔκλιπε κατὰ μεσημβρίāν, *the sun was eclipsed at mid-day*. ἔκλειψις, *ECLIPSE* (τῆς σελήνης, *of the moon*).

4. ἄλλειπω, *fail, be deficient*. Its noun ἄλλειψις gives *ELLIPSIS, a leaving out of words*; and *ELLIPSE*, one of the conic sections. ἄλλιπής, *deficient, προθῦμιᾶς or ἵη, in zeal*.

5. ἐπιλείπω, *fail, give out*: ἐπει παντελῶς ὁ σῖτος ἐπελελοίπει, *when the food had entirely given out*.

N.B. When a man or an animal *gives out, becomes exhausted*, the word is ἀπαγορεύω (see under λέγω (*say*), C, 4, c). When the *supply of anything* gives out, is exhausted, ἐπιλείπω is the word.

b. It may also be used trans., as: ὁ χρόνος ἐπιλείποι ἂν με, *time would fail me*.

6. καταλείπω, *leave behind, leave*. It is the special word for *leave when one dies and leaves an estate, money, a family, etc.* οὐστᾶν δέκα ταλάντων κατέλιπεν, *he left an estate of 10 talents*.

7. παραλείπω, *leave aside, leave out, omit*. παραλελοιπα πλειω ἦ εἴρηκα, *I have left out more things than I have mentioned*. τί παρέλιπες; *what did you omit?* It may be used with infin. *I omitted to utter a prayer, παρέλιπον εὑρέσθαι.*

8. προλείπω is not much used in A.p.

9. ὑπολείπω, *leave, leave behind, leave remaining.* οἱ ὑπολειφθέντες τῶν στρατιωτῶν, *those of the soldiers who were left behind.* ὑπόλοιπος, *left, left remaining.*

Λούω, bathe (*τινά*): the act. is rare in prose. The mid. is intrans. *bathe, take a bath.* The forms are reg. λούσομαι, λιλουσάμην, λέλουμαι, except that in the pres. and impf. by the side of the reg. forms λούεται, θλούετο, θλούοντο, λουσμένος, etc., shorter forms λούται, θλούτο, θλούντο, λούμενος, etc., are always found. Some MSS. and editors give one form, and some give the other. λουτρόν (*usually pl. λουτρά*) = *a bath.*

M.

Μαίνομαι, *be bereft of one's senses, rave, be mad.* The only other prose tenses are ἔμαινδμην, and 2nd a.p. ἔμάνην.

μαίνη Παῦλε, *Paul, thou art beside thyself.* οὐ μαίνομαι, κράτιστε Φῆστε, *I am not mad, most noble Festus.* Ἐρακλῆς Μαινόμενος, *The Frenzy of Hercules*, the title of one of the tragedies of Euripides.

μανία, *madness, frenzy, MANIA.* CLEPTOMANIA, a mania for stealing (*κλέπτω*). MONOMANIA, a mania in a single (*μόνος*) direction. μανικός, *mad*; also μανιάδης, -ώδεις, *mad.* μανιάδης ὑπόσχεσις, *a mad promise.* κύνες μανιώδεις, *mad dogs.* ὁ μάντις μάντεως, *soothsayer*, so named because of the frenzy they assumed in giving their answers. Ἀλέξανδρος ἡ Ψευδόμαντις, *Alexander, or the False Prophet*, is the title of an essay by Lucian, in which he exposes the tricks of Alexander, a noted false prophet of his time. Mr. Froude gives an interesting account of this in one of his essays.

Connected with μάντις are μαντεία, *divination, prophetic power.* μαντεῖον, *an oracular response, or the seat of an oracle.* μαντεύομαι, *consult an oracle.* Cf. χρηστήριον under χράω.

Μανθάνω, *learn, μαθήσομαι, ἔμαθον, μεμάθηκα.* (Pass. forms are rare, and limited to pres. tense.)

a. Followed by ὅτι (or ὡς) or *by the participle*, it means *learn, observe, perceive that* something is so, its comp. καταμανθ. being often

used in this same sense. b. With the inf. it means *learn to*—, or *learn how*: ἔμαθον ἐργάζεσθαι, *I learned how to work*. Cf. ἐπισταμαι, f. c. *Understand* (= συντημι) is another frequent meaning: μανθάνεις ὁ λέγω; *do you understand what I mean?*

μάθημα, *learning, knowledge*: ταῦτα τὰ μαθήματα ἀποτρέπει τοὺς νέους τολλῶν ἀμαρτημάτων, *these studies keep the young from a great deal of mischief (turn them from many faults)*. τὰ μαθήματα was also used to mean **MATHEMATICS**, which word comes directly from μαθηματικός, literally, *apt at learning*; then, *pertaining to μαθήματα* in its narrower sense. μάθησις, *learning*, in the two senses, either *the act of learning* (= τὸ μανθάνειν), or *the knowledge gained* (= τὸ μάθημα). μαθητής, *a learner, pupil, student*. μαθητός, *capable of being learned*. ἀμαθής, *unlearned, ignorant*. ἀμαθία, *ignorance*.

Μαραίνω, *wither, cause to waste away*, occurs very rarely in prose. κάλλος νόσος ἐμάρανεν, *disease causes beauty to fade* (gnomic aor.). In pass., *fade, waste away*, intrans. τὸ σῶμα οὐκ ἐμαραίνετο, *the body did not waste away* (in spite of the terrible disease). This verb gives us the words **AMARANTH**, and **AMARANTHINE, unfading**. St. Peter uses two forms of the adj. ΕΙΣ ΚΛΗΡΟΝΟΜΙΑΝ ΑΦΘΑΡΤΟΝ ΚΑΙ ΑΜΙΑΝΤΟΝ ΚΑΙ ΑΜΑΠΑΝΤΟΝ, **TO AN INHERITANCE INCORRUPTIBLE AND UNDEFILED AND THAT FADETH NOT AWAY.** ΚΟΜΙΕΙΣΘΕ ΤΟΝ ΑΜΑΠΑΝΤΙΝΟΝ ΤΗΣ ΔΟΞΗΣ ΣΤΕΦΑΝΟΝ, **YE SHALL RECEIVE THE CROWN OF GLORY THAT FADETH NOT AWAY.** 1 Peter 1, 4; 5, 4.

Μάχομαι, *fight (τινί), μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι*. φέτο βασιλέα ἦξεν μαχούμενον, *he thought the king would come to fight*. πολλὰς μάχας μεμαχημένος, *having fought many battles*.

b. μάχη, *battle*. [νίκη, *victory*: νίκάω, *conquer, be victorious*. ἥττα, *defeat*: ἥττάομαι, *be worsted* (= ἥττων, *worse*), *be defeated*: ἀἥττητος, ον, *undefeated*.] μάχιμος, ον, *warlike, as*: μάχιμοι γυναῖκες, *warlike women*. τὸ μάχιμον, *the fighting force*. ἀμαχεῖ and ἀμαχητή both mean *without fighting*.

c. ἀπομάχομαι, *fight from, as*: τείχος ἵκανὸν ὥστε ἀπομάχεσθαι, *a wall sufficient (= high enough) to fight from*. Also: τὸν βάρβαρον κοινῇ ἀπεμαχέσαντο, *they jointly fought the barbarian off*. Ισχυρῶς ἀπεμάχοντο, *they fought against it mightily*. In an army, οἱ ἀπόμαχοι

are *the non-fighting men*; in Anab. 3, 4, 32, Xen. says they were the wounded (*οἱ τετρωμένοι*), those who were carrying them, and those who had to carry the arms of these last.

d. **διαμάχομαι**, *fight through* to the end, “*fight to a finish*.” Also: *fight thoroughly*, i.e. *earnestly*. Xen. tells us that his hero Agesilaos *fought earnestly to keep from being kissed* by a Persian nobleman: *διεμάχητο τὸ μῆ φιληθῆναι*.

e. **ἐπιμαχία**, *an alliance*, for defence only. **συμμαχία** is the ordinary word for any kind of alliance. **ἐπίμαχος**, *on*, *open to attack*; *assailable*: *ἐπορέουντο πρὸς τοὺς πολεμίους ἐπὶ χωρίον ὃ ἔδοκε ἐπιμαχώτατον εἶναι*, *they marched towards the enemy against a place that seemed to be most assailable*.

f. The words **ἱππομαχέω** and **ἱππομαχία**; **ναυμαχέω** and **ναυμαχία**; and **πεζομαχέω** and **πεζομαχία** show their own meaning. So, too, we have **συμμαχέω** and **συμμαχία**. **σύμμαχος** = *ally*. For **συμμαχέω**, *be in alliance with* (*τινὶ*), *fight on any one's side*, **συμμάχομαι** is also used.

g. **περιμάχητος**, *on*, something that people *fight about*, *contend for*. οὐ **περιμάχητος** *ἥσαν αἱ ἀρχαὶ*, *the offices were not fought for*. So, also, of beautiful Helen ('Ελένη), Isokrates says she was **περιμάχητος**, *contended for*, by her various suitors.

h. **πρόμαχος**, *one who fights before*, *a champion* (not common in prose).

i. The word for *sword*, **μάχαιρα**, is connected with **μάχομαι**. It means also *knife*, *dagger*. **τὸ ξίφος** is another word for *sword*.

Μεθύσκω, *make drunk, intoxicate*, is used chiefly in aor. pass. **ἐμεθύσθην**, *I became intoxicated*, which is frequently found. In Plato we find **ξενίσας καὶ καταμεθύσας αὐτὸν**, *having entertained him and made him dead drunk*. The pres. and impf. pass. are also found. οὐ **σὸς πατὴρ πίνων οὐ μεθύσκεται**; *doesn't your father become intoxicated when he drinks?* **ἐμεθύσκετο**, *he was becoming intoxicated*.

B. **Μεθύω**, *be intoxicated*, seems to have no tense in prose but the pres. **Φίλιππος μεθύει τῷ μεγέθει τῶν πεπρᾶγμένων**, *Philip is intoxicated by the greatness of his exploits*. **πάταν ἐθασάμην τὴν πόλιν μεθύουσαν**, *I beheld the whole city in a state of drunkenness*. **μέθη** = *strong drink*, and *drunkenness*: **πίνειν εἰς μέθην**, *to drink to intoxication*. **μανέντες ὑπὸ μέθης**, *maddened by drink*. η ἀμέθυστος (*un-*

attic), the **ΑΜΕΤΗΨΤ**; “so named because it was supposed by the ancient Persians that cups made of it would prevent the liquor they contained from intoxicating.” (American Cyclopædia.)

Μέλλω, *intend*, **μελλήσσω**, **ἐμέλλησα**. The augm. **τίμελλ-** is sometimes found in impf.; very rarely in the aor. The pass. is found in pres. tense. Other meanings are: *to be going to, be on the point of, delay.* **ἄει** (ἄ) **ἐμέλλον συγγράφειν τοὺς νόμους**, *they were always “going to” compile the laws, or, were constantly delaying.* **οὐκ ἐμέλλει**, **ἄλλ' εὐθὺς ἐπορεύετο**, *he did not delay, but immediately set out.* Notice its idiomatic rendering by our verb *to be*: **εἰ τῇ πολιτείᾳ μέλλει σφίζεσθαι**, *if the constitution is to be preserved.* Cf. εἰμί, B (3). **τί ἐμέλλον ποιεῖν**; **quid facerem?** *what was I to do?*

μέλλω is followed by the pres. or fut. infin.; rarely by the aor. The part. **τὸ μέλλον** or **τὰ μέλλοντα** means *the future*, as **τὸ παρόν** (or **τὰ παρόντα**) = *the present*, and **τὸ παρεληλυθός** (οἱ **τὰ παρεληλυθότα**) = *the past.* **τὰ μέλλοντα τοῖς παρεληλυθόσι** (οἱ προγεγενημένοις) **τεκμαίρεσθαι**, *to judge of the future by the past.* **μέλλησις** = *delay.*

Μέλω: in A.p. impers., **μέλει**, *it is a care or concern* (**τινί**). The other tenses are reg. on stem **μελε-**, **μελήσει**, **ἐμέλησε**, **μεμέληκε**. **οὐδὲν αὐτοῖς μέλει τῶν ἀνθρωπίνων**, *they take no interest in human affairs.* **μάλιστα ἐμεμέληκε αὐτῷ ἵππικής**, *horsemanship had been his chief concern.* **οὐ μοι μέλει εἰ καὶ ἐποίησα**, *I don't care if I did (καὶ) do it!*

b. On the stem **μελ-** = *care*, we have **ἀμελής**, *careless*; **ἀμέλεια**, *carelessness*; **ἀμελέω**, *be careless of, neglect* (**τινός**). **ἐπιμελής**, on the contrary, describes one who bestows care upon what he does, i.e. it means *careful*; **ἐπιμελεῖα**, *carefulness*; **ἐπιμελομαι**, or usually **ἐπιμελέομαι**, *bestow care upon, care for, be careful of* (**τινός**). Its aor. is **ἐπιμελήθην**, with act. meaning (D.P.). The fut. is **ἐπιμελήσομαι**.

c. **μεταμέλει**, *it is a care after*, is the word for *regret, repent*: **μεταμελήσει σοι τούτου**, *you will regret this (will repent of it).* [The perf. and plup. of this comp. seem not to occur.] **οὐκ ἔχω εἰπεῖν εἰ μετεμέλησε Ξέρξη τὸν Ἑλλήσποντον μαστίγωσαντι**, *I cannot state whether or not Xerxes repented of having scourged the Hellespont.* [εἰ, *whether*, is often used where we should say *whether or not*.] The mid. **μεταμέλομαι** may be used personally, but is mainly confined to

pres. and impf.: μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι, *they repented of not having accepted the treaty.* μεταμέλεια, *repentance, regret, sorrow.*

On the same stem μελ- are μελέτη, μελέτημα, and μελετάω, *practice:* μελετῶσι τοξεύειν, *they practice shooting.*

Μένω, wait, remain, μενῶ, ἔμεινα, μεμένηκα.

The word also means *await, wait for* (see ἀναμένω). An intrans. meaning that frequently suits, is *stand one's ground:* μένοντες, ὁ στρατιώται, μάχεσθε, *stand your ground, soldiers, and fight!* μονή, *waiting, delay* (cf. ἀναβολή under ἀναβάλλω). μόνιμος, ον, *lasting, permanent.*

B.

COMPOUNDS.

1. ἀναμένω, *wait for* (*τινά*); also with infin., as: μὴ ἀναμένωμεν ἄλλους ἐλθεῖν, *let us not wait for others to come.*

2. ἔμενω, *abide by, τοῖς ὅρκοις, the oaths.*

3. ἐπιμένω, lit. *remain on*, frequently means simply *wait, tarry, remain.*

4. περιμένω, *wait about:* περιμένομεν ἐκάστοτε, ἕως τὸ δεσμωτήριον ἀνοιχθεῖη, *we used to wait about each time, until the prison was opened.* It also means *wait for*, like μένω and ἀναμένω.

5. ὑπομένω would literally mean *remain under*; from this was derived the meaning *endure, stand by*; *remaining under the burden to be borne* being opposed to *throwing it off*, as one who was restive or impatient would do: hence the word means *endure, submit to, be patient*; and ὑπομονή is the N.T. word for *patience*, the Attic word being καρτερία, or καρτέρησις. ὑπομένω also = *remain behind.*

On the same general stem as μέρος, *a share, a part*, that which has been allotted to one, there is a perf. pass. Εἶμαρται, *it has been (or, it is) fated, destined.* εἰ ήμιν οὕτως εἶμαρτο πρᾶξαι, *if it was decreed that we should fare thus.* η εἰμαρμένη, *fate, destiny.* χρόνος εἰμαρμένος, *an allotted time.* αἱ Μοῖραι, *the Fates;* see λαγχάνω.

· Μιαίνω, *stain, pollute, defile,* Lat. *maculare*, μιανῶ, (ἔμιλάνα, *late*), no perf. act., μεμιασματι, ἔμιάνθην. μιαρός, *defiled,*

polluted. μίασμα, *pollution, defilement, MIASMA.* ἀμίαντος, *undefiled, immaculate.* ΕΙΣ ΚΑΗΡΟΝΟΜΙΑΝ ΑΦΘΑΡΤΟΝ ΚΑΙ ΑΜΙΑΝΤΟΝ, TO AN INHERITANCE INCORRUPTIBLE AND UNDEFILED AND THAT FADETH NOT AWAY. Cf. μαραίνω, and φθείρω, B.

Μίγνυμι (ἐμίγνυν), μίσγω (ἐμίσγον), and less often μίγνω (ἐμίγνων) are 3 forms of the present of the verb for *mix, mingle.* The other tenses are μίξω, ἐμίξα, pf. act. late, μέμιγμα, ἐμίχθην and ἐμίγην. In the pres. and impf. mid. the forms from μίγνυμαι are the prevailing ones.

REM. The authorities disagree as to the natural length of iota. In some editions the aor. inf. is given προσ-, συμμίξα, and in others προσ-, συμμίξαι. Inscriptions give μεξω and ἐμειξα, and σύμμεικτος. The "testimony of the rocks" is hence in favor of ι.

a. As we say "to mingle in society," "to mix with one's fellows," so μίγνυμαι means *associate (one's self) with, have dealings with, etc.* E.g. Θεός ἀνθρώπῳ οὐ μίγνυται, *a god does not associate with man.* b. And as we use our words *mingle, mix*, as trans. or intrans., so we find the compounds ἐπν., προσ-, and συμμίγνυμι used as trans., or as intrans., in the sense above given; and side by side with this intrans. active, *associate with*, is the mid. *associate one's self with.* E.g. ἐπιμίγνυντες ἀδεῶς ἀλλήλοις, *mingling fearlessly with one another;* and ἐπεμίγνυντο, *they associated (with one another).* c. The mingling (or commingling, συμμίγνυμι) of people may be that of *enemies*, so that *engage* often suits as a rendering: ἡπείγοντο ξυμμίξαι (or ξυμμίξαι), *they were hastening to engage.* d. Often, *join, catch up with* (τινι), is the meaning.

B. Greek Derivatives are: μίξις (or μίξις), *a mixing, mingling.* ἀμίκτος, ον, a. *unmixed:* ἀμίκτος ήδονή, *an unmixed pleasure.* b. *averse to mingling with one's fellows, unsociable.* ἀμιξία, *unsociableness.* ἀναμίγνυμι, *mix up:* ἐν μέσοις ἀναμειγμένοι τοῖς "Ελλησιν, *mixed up in the midst of the Greeks.* ἐπιμίξια, *association, intercourse.* σύμμικτος, ον (σύμμεικτος in Inscriptions), *commingled, compounded:* σώματα ξύμμικτα ἐκ γῆς τε καὶ υδατος, *bodies composed of earth and water mixed together.* b. *mixed together, miscellaneous, heterogeneous:* ὅμιλος ξύμμικτος, *a miscellaneous crowd.* σύμμιξις, *a commingling.*

-Μιμησκω (also -μιμησκω), *remind*, -μνήσω, -έμνησα (no pf. act.), μέμνημαι, ἔμνησθην (D.P.). μνησθήσομαι, *I will mention*: μεμνήσομαι, *I will remember*. Fut. mid. and aor. mid. are poetic.

b. As pres., past, and fut. of *remember* we have μέμνημαι, ἔμεμνημην, μεμνήσομαι. c. Perf. subj. μεμνώμαι, -νῇ, -νῆται, etc. d. Perf. opt. μεμνη-οιμην, -οιο, -οιτο, etc., contracts into μεμνώμην, μεμνῷ, μεμνῷτο, etc. ; or, with the ο dropped, into μεμνήμην, μεμνῆ, μεμνῆτο, etc. Cf. κτάομαι, d. Imper. μέμνησο, *remember*. Inf. and part., μεμνήσθαι, μεμνημένος.

e. For the form of pres. from stem μνα- cf. γιγνώσκω from γνο-; διδράσκω from δρᾶ-; and τιτρώσκω (*wound*) from τρο-. The fut. and aor. act. are therefore reg.; perf. has irreg. redupl.; and aor. pass. has irreg. sigma.

f. The fut. act. and aor. act., as indicated, occur only in comp., ἀνα-, ὑπο-, both meaning *remind*. The perf., plup. and fut. perf. are almost invariably uncompounded.

NOTE. — Veitch says (4th ed., p. 452) : “p. -μέμνημαι : aor. -εμνήσθην we have not seen.” In Pl. Lach. 180 end, occurs ἐπιμέμνηται Σωκράτους, *they talk about Sokrates*. The aor. pass. is very freq. in comp., esp. with ἀνά. ἀνεμνήσθηρ, Xen. Oec. 16, 7. ἀνεμνήσθη, Pl. Phaedo, 73, c and d, and 74, a. ἐπεμνήσθη, Xen. Cyr. 1, 6, 12 (δις); Thuc. 1, 97: 3, 104. ἐπεμνήσθημεν, Pl. Tim. 18, c. ἀνεμνήσθησαν, Thuc. 2, 54. ἀναμνησθά Eur. Cycl. 152. ἀναμνησθάμεν, Pl. Soph. 264, c; 266, d. ἀναμνήσθητε, Dem. 34, 49. Lys. 10, 24. Andok. 1, 19. ἀναμνησθῆναι, Pl. Phaedo, 73, b, and 73, c (τρίς). ἀναμνησθέεις, Pl. Apol. 34, c. ἀναμνησθέντες, Dem. 20, 150. ἀναμνησθέντας, Lycurg. 45.

B. *Meanings*. The two compounds ἀνα- and ὑπο- mean *remind* (τινά τι or τινά τινος, *any one of anything*). In pass. they mean *be reminded*, which often amounts to the same thing as *remember*. b. The simple tenses of the pass. not only mean *remember*, but also *talk about*, *mention*, *allude to*, all of which meanings are very freq. τὸ μεμνήσθαι Σωκράτους ἔμοιγε πάντων ήδιστον, *to talk about Sokrates is, at least (γέ) to me, the most delightful of all things*. Σωκράτης αὐτοῦ ἔμνησθη, *Sokrates mentioned him*. πρῶτον μνησθήσομαι ὁ τελευταῖον κατ' ἔμοιν εἶπεν, *first I will mention the last thing he said against me*. οὐδ' ἔμέμνητο οὐκέτι τούτων, *he no longer even alluded to these matters*.

c. Notice the participle in Greek after μέμνημαι: μέμνημαι ἀκούσας ποτέ σου, δτί, *I remember to have heard* (or *having heard*, or *hearing*) *once from you, that* — etc. But with infin.: μέμνησθο τίκειν, *remember to come back*.

C. *Derivatives.* μνήμη, *memory.* μνεῖα, *memory, mention* (*τινός*). μνῆμα, *memorial, monument*; in same sense μνημεῖον: μνημεῖον αὐτοῦ ἔστιν ἐν τῇ ἀγορᾷ, *there is a monument of him in the market-place.* μνημονικός, a. *aiding the memory*; hence, **MNEMONIC**. b. *able to remember*, for which there is also the adj. μνήμων (gen. μνήμονος). As the opposites of these two we have ἀμνήμων = ἐπιλήσμων = *forgetful*. ἀειμνηστος, ον (ă), *held in everlasting remembrance.* ἀνάμνησις, *recollection*, bringing something *back* (ἀνά = *re-*) to the memory. **AMNESTY** is from an unattic word ἀμνηστίᾳ, *forgive and forget*” is the idea involved in an amnesty. The opposite idea is expressed by μνησικάκεω, *remember wrongs, cherish ill-feeling*; and so, in declaring an amnesty, ὁμνύναι μὴ μνησικάκησειν, *to swear that they would not remember wrongs*, was one of the preliminaries to a peace. Lastly, note the two verbs μνημονεύω, *remember*, and ἀμνημονέω, *not to remember.* μνημονεύω takes the gen. or accus. of the thing remembered, and is reg. and complete in act. and pass. ἀμνημονέω does not go beyond aor. act., and takes gen. or accus.

N.

Νέμω, *assign, allot, deal out, distribute, divide, etc.* E.g. τρίτον μέρος τῆς λείας νεμάντες τοῖς Ἀθηναῖσι, *assigning a third part of the booty to the Athenians.* In pass.: *meat that has been divided up into portions, κρέα νεμημένα.* b. So in comp. τούτοις οὐδεμιᾶν τίμην ἐπένειμαν, *to these they assigned no honor.* τὸν σῖτον διανέμειν ἀπᾶσιν, *to distribute the food among all.* σύμπαστα τὸ χώρα κατὰ δώδεκα μέρη διανεμῆται, *the whole territory has been divided out into 12 parts.* τὸ στράτευμα κατένειμε δώδεκα μέρη, *he divided the army into 12*

parts. c. *graze* (transit.) : μὴ οἰκεῖν τὸ χωρίον ἀλλὰ κοινῆ νέμειν, *not to inhabit the place, but to use it in common as pasture-land.* εἰ μελλομεν χώραν ἴκανην ἔξειν νέμειν τε καὶ ἀροῦν, *if we are to have territory enough for grazing and plowing.* In pass. : τὸ ὄφος νέμεται αἱλὶ καὶ βοούσιν, *the mountain is grazed upon by goats and cows.*

B. In middle voice, *assign, distribute, etc., among themselves:* τούτους ἐποίησα διανείμασθαι ἐξ τάλαντα ἀργυρίου, *I made them divide 6 talents of silver among themselves.* b. From the notion of *dividing out land for one's own use* comes the meaning *dwell in, inhabit, own, use, cultivate, etc.* ἐλευθέραν πόλιν νεμόμεθα, *we inhabit a free city.* ἐλευθέραν νεμούμεθα, *we shall have a free country to live in.* c. *graze* (intrans.) : λίμνη μεγάλη, περὶ ἣν νέμονται ἵπποι δύριοι λευκοί, *a large lake, around which graze horses wild and white.* The connection between b and c is thus given by L. and S. “The sense *to feed* is closely connected with that of *dwelling in a place; as with the early pastoral tribes (νομάδες), pasturage established possession.*”

C. *Derivatives.* νομῆ, *pasture, pasturage:* ποταμὸς ὁς νομᾶς καλλιστᾶς κτήνεστι παρέχεται, *a river that affords most beautiful pastures for cattle.* νομένς, *shepherd, herdsman.* (ποιμήν, -ένος, is the special word for *shepherd*.) The adj. νομᾶς, -άδος, *seeking pasture, gives us NOMAD; and from (unattic) νομαδικός is NOMADIC. The country Numidia took its name from its excellent pastures. ὁ νόμος, *that which assigns, usage, custom;* its special meaning is *law.* From it come a number of words, as ἀνομος, ον, *without law, lawless. ἀνομία, lawlessness, etc., etc.**

Νέω, *swim, νευστοῦμαι (?)*, -ένευσα, -νένευκα.

μόγις διανενεύκαμεν, *we have swim through with difficulty.* ήμεν νευστέον καὶ πειράτεον σώζεσθαι, *we must swim and try to escape.* ἐπνήγητο στις μὴ νεῖν ἐτύγχανεν ἐπιστάμενος, *whoever did not happen to know how to swim, was drowned.* ὡς εἶδον τὰς ναῦς, προσένευταν, *when they saw the ships, they swam towards them.* ἐξένευσαν, *they swam out.* ἐσένεον (= εἰσένεον), *they used to swim in.* ἐξ ὑπτίᾶς νεῖν, *to swim on the back.* As νε- is a monosyllabic stem in ε, it contracts only into ει: hence νεῖ, νεῖν: but ἐνεον, νέων, etc.

REM. The fut. of this verb seems to be found in only a single place, Anab. 4, 8, 12, ὡς νευστούμενοι, *as if to swim;* and even here some editors give νευστόμενοι.

-Νέω, *heap up, pile up*; pres. only in comp. aor. Εὐησα, pf. pass. νένημαι or νένησμαι. Other tenses unattic. τῶν νεκρῶν ἐπ' ἄλληλοις ξυννενημένων (Thuc. 7, 87), *the dead bodies having been heaped together upon one another.*

-Νίξω, *wash*; νίψω, ξνιψα, νένιμμαι occur in Attic poetry; -νίψομαι and -ενιψάμην in A.p. These forms are from νίπτω, but this form of the pres. is late. Plato says that things put into the mind when we are young, are δυσέκνιπτα, *hard to wash out*. As opposed to λούω, *bathe*, -νίξω applies to the washing of only a portion of the body, hands, feet, etc. The word is very rare in prose.

O.

"Οἶω, *smell, give out an odor*, is limited in A.p. to the pres. [δέχω in Attic poetry.] In the other meaning, as, *smell this rose, δσφρανομαι* is used.

όσμη (for ὀδμή), *a smell, odor*. εὐώδης, -ῶδες, *sweet-smelling, fragrant*. εὐώδη ὥσπερ ἀρωμάτα, *fragrant, just like spices* (ἀρωμα, AROMA). εὐωδία, *fragrance, perfume*. δυσώδης, *bad-smelling, as πνεῦμα δυσώδες, a bad-smelling breath*. The noun δυσωδία is late.

Οἰγῦμι. See ἀνοίγυμι.

Οἶδα, *know, εἰδῶ, εἰδείην, ξτθι, εἰδέναι, εἰδός*: ήδη or ήδειν. See the grammars for the full inflection. In dual and pl. ξτον, etc., comes from ίδ-τον. This ίδ- was originally ίτ-δ, Engl. WIT. Cf. 2 Cor. 8, 1: "We do you to wit," as the translation of γνωρίζειν 'ῦμιν, *we make known to you*, as the Revised Version has it. This same ίτ-δ occurs in ξτίδον, εἰδον, *I saw*. See δράω. σύνοιδα = *con-sciō = I am conscious, aware*. In N.T. συνείδησις = *conscience*.

REM. Οἶδα τοῦτο ποιῶν = *I know that I am doing this*. οἶδα τοῦτο ποιεῖν = *I know how to do this*. Cf. ξπισταμαι, f, and μανθάνω, a and b.

Οἰμώξω, *lament*; in A.p. the fut. mid. οἰμώξομαι is the tense chiefly used, though φμωξα also occurs. οἰμωγή, *lamentation*.

Οἰοματι, *think*, impf. φύην, οἰήσοματι, φήθην, D.P. Notice these points :

a. οῖματι is more frequently used than οἴοματι; and in A.p. φόμην is hardly used at all, φύην being used instead. But this shortening takes place *only in 1st pers. sing.* of these two tenses. b. In 2nd pers. sing. only οἴετι is used; hence οἴη is subjunctive. So, of βούλοματι, βούλει is indic.; βούλη always subj. c. To say *I thought* (aor.) we have ἐνόμισα or ήγησάμην or φήθην. Remember that these verbs take only the *infin.* to render the conj. *that*.

Οἰχοματι, *am gone, have gone*; imp. φέχομην, *was (had) gone*. οἰχήσοματι, *shall be gone, or shall go off*. The pres. usually has force of a perfect; φέχομην, on the other hand = *I went off* (as aor.), or *I had gone*, as plup.

b. Notice the idiomatic form of expression in φέχετο ἀποπλέων, lit. *he was gone, sailing off*, for *he sailed off*. So, οἰχήσοματι ἀπιών, *I shall depart*; lit. *going off I shall be gone*.

Ὁλισθάνω, *slip*, in A.p. seems to be limited to pres. [In Attic poetry the 2nd aor. ἀλισθον occurs.] **ἀλισθηρός**, *slippery*.

Ὁλλῦμι, *destroy, or lose*; in prose only in comp. as ἀπ-, δι-, ἐπ-, of which ἀπ- is by far the most frequent. Its forms are :

Transitive, *destroy or lose*: ἀπόλλυμι or ἀπολλύω, ἀπώλλυν or ἀπώλλυνον, ἀπολῶ, ἀπώλεσα, ἀπολώλεκα, ἀπολωλέκη (or ἀπωλωλέκη).

Intrans., *perish, be destroyed, be lost*: ἀπόλλυματι, ἀπωλλύμην, ἀπολούματι, ἀπωλόμην, ἀπόλωλα, ἀπολώλη (or ἀπωλώλη). **ἀπόλωλα** = *peril, actum est dē mē, I am ruined, undone*.

a. In the meaning *destroy*, διαφθείρω is often a synonym, and both often = ἀποκτείνω.

b. In the meaning *lose*, ἀποβάλλω is a synonym: δι στρατηγὸς λέγεται πολλοὺς ἄνδρας ἀπολέσαι (ορ ἀποβαλεῖν), *to have lost many men*. Μῆδοι ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν, *the Medes lost their empire at the hands of the Persians*. πολλαὶ νῆες ἀπώλοντο, *many ships were lost*.

c. The part. ἀπολλύων (Attic usually ἀπολλύς, -ύσα), gives us *Apollyon, Destroyer*. δι δλεθρος, *destruction, loss (χρημάτων of money)*.

σλέθριος, *destructive* (not often in prose). The noun ἀπώλεια is unattic, but is used in N.T. for *destruction, perdition*. ἔξωλεια, *utter destruction* is Attic, though the verb ἔξολλῦμι is rare in prose. ἔξωλης, -λεις, *utterly ruined*. In imprecations, ἔξωλης ἀπολοίμην = *may I perish root and branch!*

"Ομνῦμι, *swear*, ὁμοθυματι, ὁμοσα, ὁμάρικα (plur. ὁμωμόκη or ὁμωμόκη). Pass. ὁμώμοματι, ὡμόθην or ὡμόσθην. The pf. part. has the inserted sigma, ὁμωμοσμένος.

b. δμνῦμι takes the accus. of the person or thing sworn *by*. τρεῖς θεοὺς ὁμνύναι κελεύει Σόλων, *Solon commands to swear by three gods*. ἐπομνύω σοι τὴν τιμετέραν φιλιάν, *I swear to you by our friendship*. The pass. *may* therefore be used with a person as subject. The usual subject is ὁ ὄρκος, *oath*: ἐναντία τούς ὁμωμοσμένοις ὄρκοις, *contrary to the oaths that have been taken (sworn)*.

c. The mid. occurs in several comp. as διόμνυματι, διομοθυματι, διωμοσάμην. So in some others. d. συνδμνῦμι, *swear together*, *conspire*, is a frequent comp. συνωμοσία, *conspiracy*. συνωμότης, *conspirator*. ἀνώμοτος, *unsworn, without taking oath*.

e. The word ὄρκος gives ἐπιορκέω (-κήσω, ἐπιώρκησα, ἐπιώρκηκα), *be guilty of perjury*. ἐπιορκία, *perjury*. ἐπιορκος, *a perjured person*. ενορκέω, *abide by one's oath*. [ενορκία, unattic.] ενορκος, of a person = *faithful to one's oath*: of things = *in accordance with oath*, as: ενορκα ψηφίσασθαι, *to vote (things) in accordance with your oaths*.

f. The comp. ἀντ-, ἀπ-, δι-, ἐξ-, and ὑπωμοσία were technical terms in Athenian law.

"Ονινημι, *benefit* (τινά), no impf. act., ὄνήσω, ὄνησα, ὄνήθην (once in Xen.). In the mid. ὄνιναματι, ὄνινάμην, ὄνήσοματι, 2nd aor. ὄνήμην. This last is rare in indic., but opt. ὄναιμην (δναιο, δναιτο, etc.), and infin. δνασθαι are classic, the opt. especially. [In indic. ὄνάμην is also found.] The mid. forms may be translated as pass., as *receive benefit for one's self*, and *be benefited*, amount to about the same thing. [For accent of δναιο, etc., cf. 125, b.]

τὸ στράτευμα ὄνησαι, *to benefit the army*. ή στρατιὰ ὄνήθη τι, *the army was benefited somewhat*. οὐκέτι ὄνινανται οὐδέν, *they no longer receive any benefit*. ὄνιναντο κολαζόμενοι, *they were benefited by being punished*.

δνησις, *benefit* (= ὀφελεια, from which comes *Ophelia*). ὀνήσιμος, ον, *beneficial* (rare in prose). Hence the proper name *Onesimus*. ἀνόνητος, ον, *unprofitable*. ὀφελέω, *benefit* (τινά), is reg. in its forms, but fut. mid. ὀφελήσομαι is used for fut. pass. *I shall be benefited*.

'Οπι, δψομαι, *I shall see*, ὄμμαι, *I have been seen*, ὄφθην, *I was seen*; for these see the next verb.

'Οράω, *see*, ἔώραν, δψομαι, εἰδον, ἔώρακα (or ἔόρακα), ἔώραμαι, or (on stem ὄπ-) ὄμματι, ὄφθην. Impf. pass. likewise has double augm. ἔωράμην. Fut. pass. ὄφθήσομαι. The fut. mid. δψομαι has only δψει in second pers. The 2nd aor. act. is reg. on stem *ειδ-* (Lat. *vid-*): ἔειδον became εἰδον, shortened into εἴδον.

b. The mid. voice is found in some comp., as προοράμματι, προειδόμην.

B. The most frequent COMPOUNDS are:

1. ἐφορῶ, ἐπόψομαι, ἐπεῖδον, etc., *to look upon, behold*: δσον ἐφεράτο τῆς νῆσου, *as much of the island as was in view* (as could be looked upon). Notice that ἐπεῖδω is from ἐφορῶ, and ἐπεῖδω from ἐπεῖδωμαι.

2. καθορῶ, κατόψομαι, κατεῖδον, etc., lit. *look down upon*; the usual meaning is *observe, notice*, and often the force of κατά, *down*, is entirely lacking. ήστον καθεωράντο, *they were less noticed* (or, *could not be seen so well*).

3. περιορῶ, lit. *look about*, usually means *overlook, permit, suffer*, as: μὴ τὴν γῆν περιέδητε τμηθεῖσαν (or τμηθῆναι), *do not allow the land to be laid waste*. Its verbal is περιοπτέον.

4. προορῶ, *foresee*. κίνδυνος προῦπτος (= unattic πρόωπτος) = *foreseen danger, manifest danger*.

5. συνορῶ, *see together, see at the same time*, as: συνοράν τὴν ἀρχὴν καὶ τὸ τέλος, *to see the beginning and the end at the same time*. σύνοψις, *a general view*, SYNOPSIS. συνοπτικός, SYNOPTIC, *comprehensive*.

6. ὑπερορῶ, *look over, overlook, disdain*, the latter sense coming from the superior air of those who look over (above, ὑπέρ) their fellow men. Compare Prov. 30, 13: *There is a generation, O how lofty are their eyes! and their eyelids are lifted up.*

τῇ Δακεδαίμων ὑπερώφθη διὰ τὰς ξυμφοράς. *Sparta was disdained (scorned) on account of its disasters.* ὑπεροψία, *disdain, scorn* (τῶν νόμων, of the laws). ὑπερόπτης, *one who disdains or scorns.*

7. ὑφορῶ is commonly used in the mid., ὑφορῶμαι, *suspect*, which meaning comes from the *underhand* or *secret* way of acting, so often implied by ὑπό or *sub*; hence, *to look at on the sly*, as it were, and so, *suspect*. But the common word for *suspect* is ὑποπτεύω, *reg.*, *exc.* that it augments ὑπώπτευον, -σα, etc., as if from ὑπό and ὑπτεύω, while in fact it is from ὑποπτος. This last word has the double meaning of *suspecting* and *suspected*. ἀνύποπτος, *ov.*, *unsuspicious* or *unsuspected*. ὑποψία, *suspicion*.

C.

DERIVATIVES.

a. On stem ὄρα-. ὄραμα, *something seen, sight, spectacle* (but not "sight" as one of the five senses. This is ὄψις). δεινὸν ὄραμα, *a fearful sight* = δεινὸν θέαμα (both in Xen.). ὄρατός, *capable of being seen, visible*. ἀόρατος, *ov* (rarely ἀνόρ.), *unseen, invisible*. From πᾶν and ὄραμα, comes PANORAMA, lit. a painting that presents *all* of the view or scene. DIORAMA, a picture seen by looking through (διά) an opening, the picture itself being some distance behind the opening. KALORAMA = *Belle Vue*.

b. On stem ὄπ-. ὄμμα and ὄφθαλμός both mean *eye*, ὄφθαλμός being the more common word. ὄφθαλμία, OPTHALMIA, a disease of the eye. OPTHALMOSCOPE, an instrument for *looking at* (σκοπέω) the interior of the eye. ὄψις, *sight, vision*; τῇ ἐμῇ ὄψις ἀσθενής, *my sight is weak*. The name of Bryant's poem THANATOPSIS means *a view of death*. ἀντόπτης, *an eye-witness* (one who has *himself* (αὐτός) seen the thing). AUTOPSY (αὐτοψία, *unattic*), denotes a *post mortem* examination, in which the physicians see *for themselves* the cause of death. OPTIC, from ὄπτικός (unattic), *pertaining to the sight*. κάτοπτρος, *ov*, *observed* (καθοράω), *in sight*. κάτοπτρον, *mirror*: ἐν κατόπτρῳ ἑαυτὸν ὄρων, *seeing one's self in a mirror*. MYOPIA, *near-sightedness* (μύω, *close the eyes*). μέτωπον, *forehead*, the part between the eyes (ὄπ- lengthened to ὄπ-). πρόσωπον, *face, countenance*. ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ = DRAMATIS PERSONAE. προσωπέον = *mask*.

c. The stem εἶδ-, ιδ-, gives τὸ εἶδος, *form, shape* (lit. the part

seen) : τὸ εἶδος τῆς νόσου, *the form of the disease*. τὸ εἶδος τῆς νήσου, *the shape of the island*. From this word, with καλός and σκοπέω, we get KALEIDOSCOPE, an instrument in which we *view beautiful forms*. εἶδωλον, *an image*, IDOL. From this, and λατρεία, *service*, *worship*, comes IDOLATRY (εἴδωλολατρεία, N.T.). Ιδέα is another word that means *form*: καλή τὴν Ιδέαν, *beautiful in form*. τρεῖς πολεῖτελῶν Ιδέαι, *three forms of governments* (viz. ὀλιγαρχία, δημοκρατία, μοναρχία). Then of the *mental form* assumed, IDEA. But it rarely has the sense of our word *idea*; this would be έννοια, δόξα, γνώμη, etc.

'Ορύττω (όρύσσω), *dig*, ὄρυξις, *ἄρυξις*, ὄρώρυχα, *όρώρυγματι*, ὄρυχθην, *reg. exc.* Attic redupl. διορύττω, *dig through* (τὸν Ἀθω, Mt. Athos). διώρυξ διώρυχος, *a canal*: αἱ διώρυχες ἀπὸ τοῦ ποταμοῦ θέουσαι, *the canals flowing from the river*. κατορύττω, *dig down*, *bury* (ἴωντά τινα, *any one alive*). ὄρυκτός: τάφρος ὄρυκτη, *a ditch that has been dug*.

NOTE. — The pf. pass. ὄρυγματι is occasionally found, and plup. pass. is sometimes ὄρωρ-.

'Οσφραίνομαι, *smell*, *perceive by the smell*; ὀσφρήσομαι, and 2nd aor. ὀσφρόμην do not seem to be in A.p.

αἱ αἰσθήσεις τοῦ ἀκούειν καὶ ὄράν καὶ ὀσφραίνεσθαι, *the senses of hearing and seeing and smelling*. κρομμύων ὀσφραίνομαι, *I smell onions* (τὸ κρόμμυον). ἔαν αἱ κύνες τοῦ λαγῶ (οἱ λαγῶ) ὀσφραίνωνται, *if the dogs scent the hare*. ὀσφρηστις, *the sense of smell*. For ὀσμή, *smell, odor*, see ὅζω.

'Οφείλω, *owe*, ὄφειλήσω, ὄφειλησα, ὄφειληκα (pf. pass.?), ὄφειλήθην. 2nd aor. ὄφελον, used only in wishes "contrary to fact," as: ὄφελε Κύρος ζῆν, *would that Cyrus were alive!* implying οὐ ζῆ, *he is not alive*.

πόσοις ὄφελω; *how many people am I in debt to?* φέρ' Ιδω, τις ὄφελω; δώδεκα μνᾶς Πασίας, *come, let me see; what do I owe?* 12 minas to Pasias. τοῖς στρατιώταις ὄφελετο μισθός, *pay was due the troops.* τὸ ὄφειλόμενον, *the amount due.* The word for *debt* is τὸ χρέος, pl. χρέα: also ὄφειλημα. *Debtor* is ὄφειλέτης.

'Οφλισκάνω, *owe as a fine, incur*, (a penalty), ὄφλήσω, ὄφλον, ὄφληκα, ὄφλημα (no aor. pass.). In the infin. and part. of the

2nd aor. the accents ὄφλειν and ὄφλων occur in some editions, inst. of ὄφλειν, ὄφλων.

ώφλε δέκα μνᾶς, *he incurred a fine of 20 minas.* αἰσχύνην ὄφλειν, *to incur disgrace.* τοῦ φόνου τὴν δίκην ὄφληκός, *having incurred the sentence (or, the penalty) for the murder.* With δίκην to be supplied we find e.g. δώρων ὄφλειν, *to be convicted of bribery (gifts).* δόφλημα = *a fine: ὄφληματα πλέον τριῶν ταλάντων, fines of more than 3 talents.*

II.

Παιζω, *play the child* (*παῖς, παιδός*); *play, sport, jest, opposed to σπουδάζω, be in earnest.* [The fut. παιξοῦμαι occurs in Xen. in the mouth of a Syracusan, who naturally used his Doric form.] Aor. ἔπαισα, pf. pass. impers. or with neut. pl.: τὰ δὲ πεπαισθαι φαίνεται, *the other things appear to have been said in jest.* τίμεν πέπαισται, *we have been joking (it has been joked by us; joking has been carried on by us).* The γ stem that appears in παιξοῦμαι and other unattic forms, is seen in παιγνιον, *a toy, plaything.* παιγνιώδης, -ώδες, *playful.* The δ stem is seen in παῖς, παιδός, *child (ό παῖς, the boy; ή παῖς, the girl),* and in παιδιά, *sport, a game,* and in the numerous other words on stem παιδ-.

Παίω, *strike, παισω, ἔπαισα:* the remaining tenses supplied by other words. The fact is, it takes 4 verbs to make out the full list of tenses, act. and pass., and even they do not supply enough to go round! Thus, from the 4 verbs παίω, πατάσσω, πλήσσω, and τύπτω we have: pres. παίω or τύπτω. imp. ἔπαισον or ἔτυπτον. fut. παίσω or τυπτήσω. aor. ἔπαισα or ἔπάταξα. no perf. act.; see below. pf. pass. πέπληγμα. aor. pass. ἔπληγην. fut. pass. πληγήσομαι. pres. pass. παίσομαι or τύπτομαι. The impf. pass. of these verbs is rare. The expression πληγὰς λαμβάνω, *receive blows,* is often used as a pass. πληγὰς ὑπ' αὐτῶν ἔλαβεν, *he was beaten by them.* εἰληφέναι καὶ δεδωκέναι πληγάς, *to have had a beating and to have given a beating.* So that πληγὰς δέδωκα supplies the place of a perf. act.

Xen. gives us the following interesting information about Spartan boys: *if any boy has at any time been beaten by another and tells*

his father on him, it is disgraceful (for the father) not to give his son another beating, ἦν δέ τις παῖς ποτε πληγὰς λαβὼν ὑπὸ ἄλλου κατείπῃ πρὸς τὸν πατέρα, αἰσχρόν ἐστι μὴ οὐκ ἄλλας πληγὰς ἔμβαλλειν τῷ υἱῷ. (For κατείπῃ, see καταγορεύω under λέγω, *say.*)

From ἀνάπταιστος, lit. *struck back* (ἀνά denoting reversal), comes ANAPAEST, the metrical foot $\cup \cup _ _ \cup$, the *reverse of the dactyl*,

Παραινέω, *exhort, advise.* See αἰνέω.

Παρανομέω, *act contrary to law* (παρά νόμον), is from the adj. παράνομος, *on*, *illegal*. But it augments after the παρά instead of before it, and so παρενόμουν, παρενόμησα, παρανενόμηκα, -μαι, are the forms. Aor. pass. *indic.* seems not to occur in Attic. Thuc. has παρανομηθείσαν (5, 16). Impf. and aor. also παρηγ-, as if from παρά and ἀνομέω. In Attic law the γραφή παρανόμων was an *indictment for proposing illegal measures.* παρανομία, *violation of law, illegality.*

Παροινέω, *behave like a drunken man, behave insolently, takes double augment, ἐπαρφνουν, fut. unattic, ἐπαρφνησα, πεπαρφνηκα, pf. pass. unattic, ἐπαρφνήθην, I was insolently treated. παροινία = drunken behavior (εἰς γυναῖκα, towards a lady).* [οἶνος, originally *foiros, vīnum, WINE.*]

Πάσχω, *suffer, πεισομαι* (on stem πενθ-), *ἐπαθον, πέπονθα.* It means *suffer* not only in the sense of *suffer pain*, but also in the wider sense of *experience*. In the strict sense of *suffer pain* the Greek word is ἀλγέω, which can be remembered by NEURALGIA, *nerve-suffering* (*νεῦρον = nerve, sinew*). But πάσχω may have εὖ or καλῶς joined to it; εὖ (or καλῶς) πάσχω = *be well treated, ὑπὸ τινος, by any one.* κακῶς πάσχειν ὑπὸ τινος, *to be ill treated by any one.*

b. On the stem πασχ- we get PASCHAL; *paschal lamb, lamb of suffering.* c. On stem πενθ- we have τὸ πένθος, *grief, sadness;* and πενθέω, *grieve, mourn;* as: πενθούμενοι ἔτι ζῶντες, *mourned for while still alive.* The 2nd pf. of πάσχω changes ε of πενθ- to ο, hence πέπονθα (cf. πέπομφα from πέμπω; γέγονα from stem γεν-, etc.). NEPENTHE (or Nepenthes) is from *νηπενθήσ* (unattic), i.e. the neg. prefix νη (poetic), and πενθ-. φάρμακον *νηπενθέσ, a drug that banishes grief.*

d. On stem **παθ-** we have **τὸ πάθος**, *what befalls one, an experience, feeling* (good or bad); usually in sense of *calamity, misfortune*. From this we get **PATHOS**, *that which moves the feelings*. **PATHETIC** is from **παθητικός** (unattic), *causing pathos*. **ΑΡΑΠΑΘΥ**, *lack of feeling* (ἀπαθήσ, *without feeling*). **ΣΥΜΠΑΘΥ**, *a feeling with any one*. **ΣΥΜΠΑΘΕΩΝ ΤΙΝΙ**, *sympathize with any one*. Aristotle says: **ΣΥΜΠΑΘΕΝ ΘΟΚΕΙ άλλήλοις ή ψυχή καὶ τὸ σῶμα**, *the soul and the body seem to sympathize with one another*. **ΑΝΤΙΡΑΠΑΘΥ**, *a feeling against anything, aversion to it*. **ΤΕΛΕΡΑΠΑΘΥ**, *a feeling of something occurring at a distance* (τῆλε, as in telescope, telegraph, telephone, etc. **τῆλε** is *Epic.*)

Πατάσσω, *strike*, is hardly used in prose exc. in **ἐπάταξα**, which is very frequent. (See **παίω**.) **πάταξον μέν, ἀκουσον δέ**, *Strike, but listen to me!* said Themistokles.

Πειθω, *persuade* (see p. 10), is perfectly reg. throughout. The pass., with fut. mid. **πεισομαι**, means *be persuaded by, obey* (**τινί**). The verbal may have either meaning: **πειστέον ἐστιν αὐτόν (αὐτῷ)**, *we must persuade (obey) him*.

b. The verb is irreg. because of the poetical forms **ἐπιθον**, **ἐπιθόμην**, and **πέποιθα**; the 2nd aorists are perhaps never used in A.p. The 2nd perf. **πεποιθέναι**, *to trust*, is found once in Thuc. (2, 42), but is in the main poetical. c. **πειθω** takes two accusatives: **οὐ τοῦτο πάποτε ἐπεισθην, ὡς η ψυχὴ, κ.τ.λ.**, *I was never yet persuaded of this, that the soul, etc.* **οὐδὲ τοῦτο πέπεισμαι, I have not been persuaded even of this**. **ἀναπειθω** practically = the simple **πειθω**.

B. *Derivatives.* **Πειθώ**, *Persuasion*, a goddess: also in the natural sense. Of the great Perikles, Eupolis (one of the comic poets of Athens) said: *persuasion sat upon his lips*, **πειθώ ἐπεκάθιζεν ἐπὶ τοῖς χελεσιν.** **μετὰ πειθοῦς**, *with persuasion*. **πειθοῖς η βίᾳ**, *by persuasion or by force*. Accus. is **πειθώ** (accent irreg.). Sometimes **πειθώ** = *obedience*. **πιθανός**, *persuasive, eloquent*. **πειθαρχέω**, *be obedient to rule, obey* (**τοῖς νόμοις**; **τοῖς ἐφεστῶσι**, *one's superiors*). **πειθαρχία**, *obedience*. **ἀπειθέω**, *disobey* (**τινί**). **ἀπειθής**, *disobedient*. **ἀπειθεία**, *disobedience*. [Xen. Mem. 3, 5, 5, seems to be the only place where it occurs in Attic.] **δυσπειθής** and **δύσπειστος**, *ov*, both mean *hard to persuade* and *disobedient*. **εύπειθής**, *easy to persuade, obedient*.

Πεινάω, *be hungry*, contracts αε and αη into η, but is otherwise reg. πεινήσω, ἐπείνησα, πεπείνηκα. Pres. ind. πεινῶ, ἔης, ἔη, etc. Infin. πεινῆν. Hunger is πείνα or πείνη. [Also λιμός, which means *famine, starvation*.]

Πέμπω, *send*, πέμψω, ἐπέμψα, πέπομφα, πέπεμπαι, ἐπέμφηγν. Nothing irreg. exc. ο for ε in pf. act.

προπέμπω, *send forward, conduct, escort*: πολὺν νύμφην πάντας τοσούτοις ἵππεis καὶ πελτασταὶ καὶ ὄπλιται προσπεμψαν; *what bride was ever yet escorted by so many horsemen and peltasts and hoplites?* [νύμφη, ΝΥΜΡΗ.]

b. πομπή = *escort, conduct*, as well as lit. *a sending (νέαν, of ships)*: also *procession*, whence **POMP**.

B. The Compounds *send up, off, into, out of, upon, down, etc.*, are ἀνα-, ἀπο-, εἰσ-, ἐκ-, ἐπι-, κατα-, etc., some of them used in mid. as well as in act. διαπέμπω, lit. *send through*, has also the meaning *send over or across*, as διαβαίνω = *go across*. μεταπέμπω, *send after or for (τινά)*, is more commonly used in the mid.: μετεπεμψάμην = *I sent for some one*; and μετεπέμφθην = *I was sent for*. The pass. meaning may belong to other tenses; μεταπέμπονται may mean *they are sent for*, as well as *they send for*. μετάπεμπτος, ον = *sent for, summoned*.

Πέττω, *cook*, forms its other tenses from πεπ-: aor. ἐπεψα. Pf. pass.: ὁ πλακοῦς πέπεπται, *the cake has been cooked*. ἄρτος εὖ πεπεμμένος, *a loaf of well-baked bread*. Aor. pass. in comp. περιπέφθην, in figurative sense. The word is rare in prose. From it comes πέπων, πέπον, *ripe*; that is, fruit is *ripe*, when exposure to the sun's heat has *cooked* it enough. The verb also means *digest*, hence the noun πέψις (*unattic*) means *cooking, ripening, digestion*. PEPSIN is “the essential digestive ingredient of the gastric juice.” δυσπεψία (*unattic*) = *difficulty of digestion, DYSPEPSIA*. If it also meant *bad cooking*, the two meanings would harmonize admirably.

Πετάννυμι (or -ννύω), *spread*, is hardly used in prose exc. in comp., ἀναπτετ. being the most frequent. Impf. ἀνεπετάννυν or -ννυον. Aor. ἀνεπέτασα. Pf. pass. ἀναπέπταμαι. [For πετάσω the Attic fut. is πετῶ (cf. ἔλανω, fut. ἔλω for ἔλάσω); but it seems to be found only in an Attic comic poet.] Of ἀναπτε-

the pf. pass. part. is especially frequent, as πύλαι ἀναπεπταμέναι, *gates thrown wide open*. σύμπάσα ή οικία πρὸς μεσημβρίāν ἀναπέπταται, *the entire house opens wide towards the South*. τὰ βλέφαρα ἀναπεπάνυται, *the eyelids open wide*. ἀναπεπαννύσσοι (ορ -ννάσσοι) τὰς πύλας, *they throw the gates wide open*. From πέταλον, *leaf* (rare in prose, φύλλον being the common word), comes PETAL.

Πέτομαι, *fly*, -πτῆσομαι (in Attic poetry also πετήσομαι), -επτόμην or -επτάμην. Both of these are 2nd aorists; one like verbs in -ω, the other like verbs in -μι. The aor. in -δμην is used oftener than the other: ἀνεπτόμην (ἀνάπτωμαι?), ἀναπτούμην, —, ἀναπτέσθαι, ἀναπτόμενος. In the -μι formation: ἀνεπτάμην, ἀναπτώμαι (πτά-ώμαι), no opt., no imperat., (ἀναπτάσθαι, in Attic prose?), ἀναπτάμενος. In the subj. the accent usually found is the circumflex, which makes it a -μι form.

NOTE.—It is difficult to determine about the aorists, for the difference of spelling consists only in a change of ο to α. ἐπτόμην is syncopated, -πτ- standing for -πετ-, as -σχ- in ἰσχόμην is for -σεχ-, and -σπ- in ἐσπόμην for -σεπ-. On the other hand -πτα- belongs to an unattic present ἰπταμαι, as στα- belongs to the present ἰσταμαι. In the subj. mood the accent should show the tense; for, as syncope is not contraction, we ought to find πρόσπτηται, ἀνάπτηθε, and ἀνάπτωνται, just as we find ἀπόσχωνται (Ar. Lys. 771) and ἐπίσπη (Soph. El. 987; Pl. Theait. 192, ε). But in Xen. Mem. 3, 11, 5, προσπτῆται is the accent in nearly all the editions, and in Veitch, Passow, L. and S., and Thes. s.v. προσπτέτομαι. So, in IId. 4, 132, ἀναπτῆσθε, and in Ar. Lys. 774, ἀναπτῶνται, are the forms given, and this accent implies stem πτα-; cf. ἰστῆσθε, ἰστῶνται. In Hadley-Allen, p. 146, 6, we find: "mid. (also in prose) ἐπτάμην, πτάσθαι, πτάμενος." As the subj. is omitted, the inference is that this mood must be considered as formed only on the syncopated stem -πτ-. Rutherford (*New Phryn.* p. 373) says: "No Attic writer uses ἐπτόμην"; and he would change all the α forms to the corresponding ο forms. Of course this simply cuts the knot; it does not untie it. When he says (p. 374): "the subjunctive πτάμαι may be a mood of either ἐπτάμην or ἐπτόμην, but in Attic it certainly belongs to the latter," it is to be regretted that he used the *simple* tense, which gives no clue as to how he would accent the compound forms given above. These tenses have been investigated by K. P. Schulze in the *Neue Jahrbücher*, and his conclusion is that while ἐπτόμην is the

usual prose form, yet ἐπτάμην is frequent in Plato. [See the *Classical Review* for Nov., 1887, p. 289, first column.]

B. πτερόν, *feather*: ή τῶν πτερῶν ἀποβολή, *the loss of the feathers*. πτερὰ φύειν, *to grow feathers*. ή πτέρυξ, πτέρυγος, *wing*. πτερύγιον (unattic), *little wing*: PTERYGIUM, a wing-shaped growth on the ball of the eye. πτηνός, *winged*: πτηνὰς διώκεις τὰς ἐπίδας, *the hopes thou pursuest are winged*. πτερωτός, *feathered*: τόξευμα πτερωτόν, *a feathered arrow*. πτερώω, *furnish with feathers or with wings*.

Πήγυνμι (rarely πηγνών), *fix, fasten, freeze* (fut. unattic), ἐπηξα. In pass. *be fixed or fastened, freeze* (i.e. *become frozen*), πήγυνμαι, παγήσομαι, ἐπάγην, πέπηγα (2nd pf., supplying the place of a pf. pass.).

σταύρωμα ἐπηξαν, *they built a stockade*, i.e. *they fixed or fastened the parts together, so as to make one compact whole*. σκηνὰς πήγαντες κατ' ἄγοράν, *having put up booths in the market place*. ἀνεμος βορρᾶς ἐναντίος ἐπνει πηγνὺς τοὺς ἀνθράπους, *a North wind was blowing in their faces, freezing (benumbing) the men*. τοὺς ποταμοὺς ἐπηξε, *it froze the rivers*. — *The rivers froze* would be οἱ ποταμοὶ ἐπάγησαν. τὸ ὕδωρ θάττον πήγνυται τοῦ ἑλασοῦ, *water freezes more quickly than oil*. ψύχος, ὥστε τὸ ὕδωρ ἐπήγνυτο, *cold (so great) that the water would freeze*. κρύσταλλος ἐπεπήγει, *ice had formed*. [ό κρύσταλλος, *ice*, and also CRYSTAL.]

B. a. ὁ πάγος, denoting something *fixed or fastened*, is used by Homer and other poets to denote a *rocky hill*. This meaning is Attic in ὁ Ἀρειος πάγος, *the hill of Mars (Ares)*, the Areopagus (opposite the Acropolis at Athens). In A.p. ὁ πάγος means *frost*; another word for which is πάχνη: πάχναι καὶ χάλιξαι, *frosts and siests*. Aristotle says that πάχνη is δρόσος πεπηγυῖα, *frozen dew*.

b. παχύς, εῖα, ί = *thick*: hence PACHYDERM, see δέρω. *Thickness* is τὸ πάχος or (less freq.) παχύτης, -ύτης. παχύνω, *thicken*. ναυπηγέω, or usually ναυπηγοῦμαι, *build ships*, i.e. to collect the different parts of the ship and *fasten* them together. Its aor. mid. has act. meaning, and aor. pass. has pass. meaning. ναυπηγλᾶ = *shipbuilding*. ἔντα ναυπηγήσιμα, *timbers for shipbuilding*. Naupactos, Ναύπακτος, the city on the northern coast of the Gulf of Corinth, was so named because the descendants of Hercules there built the ships with which they invaded the Peloponnesus.

Πίμπλημι (stem **πλα-**), *fill*, -πλήσω, -έπλησα, -πέπληκα, -πέπλησμα (sometimes -πέπλημαι), έπλησθην.

a. There is a verb **πλήθω**, *be full*, of which only the pres. part. is classic (**πλήθουσα ἀγορά**, *full market*). The stem **πληθ-** of this verb may be counted as the stem that supplies the tenses of **πέπλημι** outside of pres. and impf.

b. The most frequent comp. is **έμπιπλημι**, **ένεπιμπλην**, **έμπλησω**, **ένέπλησα**, **έμπεπληκα**, etc. In the pres. tense of this compound the **μ** of **πέπλημι** is usually (not always) dropped, to avoid having **μ** three times in the word. But the impf. has **ένεπιμπλην**, as the augm. causes the prep. to appear in its own form **ἐν**, and not **έμ-**. c. The verb is inflected like **Ιστημι**; thus **έμπιπλη**, **έμπιπλάναι**, **έμπιπλάς**, like **Ιστη**, **Ιστάναι**, **Ιστάς**.

τὸν ἵππον ἀνδρῶν ἐμπλήσας, having filled the (wooden) horse with men. τοὺς κοφίνους ἄπαντας ἐμπίπλη πτερῶν, fill all the baskets with feathers. [κόφινος, πτερόν.] Κύρος ἐνεπλήσθη δακρύων τὰ δύματα, Cyrus's eyes were filled with tears. [δάκρυον.]

B. *Derivatives.* **πληρώω**, *fill*, and **ἀναπληρώω**, *fill up*, are both reg. **πλήρης**, *full*. [μεστός also = *full*.] Other words for *full* are: **πλέως**, **πλέα**, **πλέων**; **ἀνάπλεως**, **ἀναπλέα**, **ἀνάπλεων**; **κατάπλεως** and **περίπλεως** in which the masc. and neut. are of the Attic 2nd decl. From stem **πληθ-** we have **ἀπληστος**, *insatiable*. **ἀπληστιά**, *insatiableness*. **πλησμονή**, *fulness, satiety*. **τὸ πλήθος**, *number, multitude*. The Ionic word **πληθώρη** gives us **PLETHORA**.

Πίμπρημι, *burn*, in the comp. **έμπιπρημι**, **ένεπιμπρην**, **έμπρησω**, **ένέπρησα** (perf. late), **έμπεπρηματι**, **ένεπρήσθην**. As to pf. pass. the form with **σ**, though found, is not counted as Attic. **τὰς πόλεις ἐνεπίμπρασαν αὐτοῖς ιεροῖς**, *they burned the cities, temples and all*. Thuc. has the foll. forms: **έμπιπράσι** (3rd pl. or ?), **ένεπιμπρασαν**, **έμπρησειν**, **ένέπρησαν**, **έμπρησαι**, **έμπρησαντος**, **έμπρησαντες**, **έμπρησθεισα**.

Πίνω, *drink*, **πίομαι** (a sigmaless fut.), **ἴπιον**, **πέπωκα**, **-πέπομαι**, **-επόθην**. **ἴκπινω**, *drink out, drink empty, drain*: **ὅλην μύστας ἔκπινε**, *shut your eyes and drink it all*, i.e. **ὅλην τὴν κύλικα**, *all the cup(ful)*. **οὐκ ἔκπιομαι αὐτὸς τὸν οἶνον**, *I will not drink the wine out (of the cup) myself*. **προπίνω**, *drink before = drink to some one's health*. **καταπίνω**, *drink down, swallow*.

B. **πῶμα**, a drink (less correct, **πόμα**). **πόσις**, drinking, a drink: *πρὸς πόσιν τετράφθαι τοὺς τολλούς*, (they said) that most of the people had given themselves up to carousing (had turned themselves to drinking). [Not to be confounded with **ὁ πόσις**, a poetical word for *husband*, nor with **ποσίν**, dat. pl. of **ὁ πούς**, **ποδός**, *foot*.]

b. The verbal is **ποτέος**: *ἄλλα πάμπολλα ἐν οἷς οὐ ποτέος οἶνος*, *very many other cases in which wine must not be drunk*. **ποτός**, drinkable: **ποτὸν ὕδωρ**, *drinking-water* (for which also **πότιμον ὕδωρ**). As a noun, **σίτα καὶ ποτά**, or **σίτια καὶ ποτά**, *food and drink*. **ὁ πότος**, *a drinking-bout, carousal*. **ἔκπωμα**, *something to drink out of, a drinking-cup*: **ἔκπώματα χρυσᾶ καὶ ἀργυρᾶ**, *drinking-cups of gold and silver*. In the N.T. **ποτήριον** = *cup*, esp. used of “the cup” in the sacrament. — The neg. **ἄποτος** may mean *not fit to drink*, or *without drink*, as: **ἄστος καὶ ἄποτος**, *without food and drink*. **συμπόσιον**, *a drinking together, drinking party, SYMPOSIUM*.

[**Πιπράσκω**], *sell*; the tenses in use of this verb on stem **πρᾶ-** are **πέπράκα** (and its plpf.), **πέπράμαι** (and its plpf.), **ἐπράθην**, and fut. pf. pass. **πεπράσθομαι**, used as a simple fut., *I shall be sold*. The lacking tenses are supplied by **πωλέω** and **ἀποδίδομαι**, as shown in the following:

Act. to sell.	Pass. to be sold.
Pres. πωλῶ or ἀποδίδομαι .	πωλοῦμαι or πεπράσκομαι .
Impf. ἐπωλῶνυ or ἀπεδίδομην .	ἐπωλούμην (ἐπιπρᾶσκόμην?)
Fut. [πωλήσω or] ἀποδώσομαι .	πεπράσθομαι .
Aor. [ἐπώλησα?] ἀπεδόμην .	ἐπωλήθην , but much oftener ἐπράθην .
Perf. πέπράκα .	πέπράμαι .
Plup. ἐπεπράκη .	ἐπεπράμην .

b. The verb **ἀνίομαι** = *buy*, but the aor. is **ἐπράμην**. *To charge* is **πράττομαι**, as: *he charged me two francs for this*, **τούτου δύο δραχμὰς ἐπράξατό με**.

c. **πρᾶσις** = *sale*, as **ἀνή** = *purchase*. **πράττηρ**, **-ῆρος** = *a seller*. **πράτέος** is the verbal: **ἡ οἰκλα πράτεα ἐστίν** = *the house must be sold*. **πράσιμος** = *for sale*: **ἔχει ἐκαστος πράσιμόν τι**, *each one has something for sale*. **ἄπράτος**, **ον**, *unsold, not for sale*.

Πίπτω, *fall, πεσοῦμαι, ἐπεσον, πέπτωκα.* [πίπτω for πι-πέτ-ω, reduplication and syncope: pf. for πεπέτωκα, ο added to stem πετ-.]

a. As a peculiarity of this verb it is to be noted that its compounds are often used as the *pass.* of the corresponding compounds of βάλλω. *E.g.* ἀναβάλλομαι = *postpone*; ἀνεπεπτώκει = *it had been postponed.* ἐκβάλλω = *drive out, expel, banish*; οἱ ἐκπεπτωκότες = *ol* ἐκβεβλημένοι = *those who have been banished.* ἀμβάλλω = *throw into*; ἐνέπεσεν ἄν = *ἐνεβλήθη ἄν = he would have been thrown in.*

b. πτῶμα, *a fall:* ήμῶν ή πόλις οὐκ ἀν ἔπεσε τότε τοιούτον πτῶμα, *our city would not at that time have had such a fall.* πτῶσις also = *fall.* It also = *case* (Lat. *cāsus* from *cādō, fall*), as: ή δοτική πτῶσις (*unattic*), the *dat. case.* σύμπτωμα lit. = *a falling together*; hence **SYMPTOM**. The mathematical lines called **ASYMPTOTES** are so named because no matter how far prolonged, they can *not fall together* with the curve of the *Parabola* or *Hyperbola*; i.e. the straight line and the curved line will never coincide.

Πλάττω (*πλάσσω*), *shape, form, mould* (fut. *unattic*), aor. ἐπλάσσα (pf. act. late), πίπλασμα, ἐπλάσθην. Mid. πλάττομαι, ἐπλασάμην, πίπλασμα. Properly the word means *give shape* to some soft substance, as *clay* (*πηλός*) or *wax* (*κηρός*). Then, *mould*, lit. and figuratively, as we say, *to mould one's character.* It gives us **PLASTIC** (*πλαστικός*), and as anything *plastic* can be twisted into any desired shape, the verb has the further meaning *make up, invent, fabricate* (*προφάσσεις, excuses*).

B. πλάσμα, *something moulded, a figure, fabrication:* πλάσματα κηροῦ, *wax figures.* δύεσθε δτι πλάσμα δλον ἔστιν ή διαθήκη, *you will see that the will is an out and out forgery.* **PROTOPLASM** is a word used by biologists to denote the *first* or *original substance*; the substance *moulded* by the *vital force* into *living organisms*; “*the physical basis of life.*” **BIOPLASM** is another name for this “*germinal matter.*” πλάστης, *a modeller.* **BIOPLAST**, the *living SOMETHING* that *moulds* protoplasm or bioplasm into the various shapes required. πλαστός, *moulded, fabricated.* εὐπλαστός, *easy to mould;* ἐπειδή εὐπλαστότερον κηροῦ καὶ τῶν τοιούτων λόγος, *since speech is an easier thing to mould than wax and such things.*

The word **PLASTER** is also from πλάττω.

Πλέκω, *twist, plat, seems to lack fut. act. and pf. act. in Attic.*

The tenses ἐπλεξα, πέπλεγμα, and ἐπλέχθην are reg., besides which there is in comp. a 2nd aor. pass. -επλάκην. πλέγματες στέφανον ἀκανθῶν, when they had platted a crown of thorns (ἄκανθα).

b. The word occurs in several compounds, as συμπλέκω, *plat together*, and others. πλέγμα, *anything formed by plaiting or twining*. πλεκτός, *woven, twisted, platted*. The stem πλεκ- is seen in the Lat. *plexō* and *plicō*, from which come *implicate, complicate, complex*, etc.

Πλέω, *sail*, πλεύσομαι and (less often) πλευσοῦμαι, ἐπλευσα, πέπλευκα. The pf. pass. occurs, as: ὁ πλούς ὁ πεπλευσμένος, *the voyage (=the course, distance) that has been sailed*. τὸ πεπλευσμένον, *the part (of the sea) that has been sailed*. [Aor. pass. ἐπλεύσθη late.] Verbal πλευστέον.

NOTE. — As πλέω is a one-syllable stem, it only contracts into ει: πλεῖς, πλεῖ, πλεῖτε, πλεῖν, ἐπλεῖς, ἐπλεῖτε, etc. But πλέω, πλέοιμι, πλέων, πλέουσα, ἐπλεον, etc.

B.

COMPOUNDS.

Πλέω is used in Attic with 14 of the 18 prepositions, the 4 exceptions being ἀμφί, μετά, ὑπέρ, and ὑπό, the last three being found in com. with πλέω only in late authors. Moreover, it has some double compounds, as ἀντεκπλεῖν, *sail out against*; συνεισ- and συνεκπλεῖν, etc. Several of the compounds are noted here.

1. ἀναπλέω, *sail up*, as: ἀναπλεύσαντες ἀπὸ τῆς θαλάσσης ἐς τὸν Νεῖλον, *sailing up from the sea into the Nile*. b. It also means *put to sea*, as this is a departure from the coast in the direction of "the high seas"; hence ἀνά, *up*. The usual word for this is ἀνάγομαι, which see, under ἀγω.

2. καταπλέω, *sail down*, is often used of coming from the open sea to the coast; κατέπλεον εἰς τὸν λυμένα, *they sailed into the harbor*.

3. διεκπλέω, *sail out through*, describes a favorite manœuvre, in which a ship *sails out* from its own line *through* the enemy's line, turns, and as it comes back, strikes an enemy's ship at some weak point, the prows being strongly built, so as to withstand severe shocks. See Grote's *Greece*, Chap. 49, Note 70. The name for this manœuvre was διάκωλος.

C. *Derivatives.* πλοῦς (from ὁ πλός), *a sailing, course, voyage.* περίπλους, *a sailing around, circumnavigation.* παράπλους, *a voyage along the coast.* So, εἰσπλους, ἔκπλους, etc. (gen. dat., etc., εἰσπλου, εἰσπλφ, ἔκπλου, ἔκπλφ, etc., keeping the accent of the nom. By rights these forms would be perispomenon, from εἰσπλόν). πλοῖον, *something to sail in, a boat, vessel.* πλόιμος (also πλάιμος), *ον, of ships, fit for sailing, seaworthy:* ταῦς πλοῖμοις ἀντέπλεον, *with the seaworthy ships they sailed against them.* ἄπλοις, *unfit for sailing:* νῆσες ἄπλοι.

Πλήττω (πλήσσω), *strike* (see παῖω), in act. only in comp. -πλήξω, -έπληξα (no pf. act.), πέπληγμα, ἐπλήγην, πληγήσομαι; fut. pf. πεπλήξομαι. It has 3 compounds in frequent use: ἐπιπλήττω, *find fault with, rebuke* (τινί); and ἐκ- and καταπλήττω (τινά), *strike any one with amazement or with panic-fear;* in these last two verbs the aor. and fut. pass. are ἐξεπλάγην and ἐκπλαγήσομαι; κατεπλάγην and καταπλαγήσομαι.

B. From ἀπό, *off*, and πληξ comes APOPLEXY, a disease that carries one off by a stroke. πληγή, *stroke, blow;* πληγήν τύπτειν, *to strike a blow.* It also had the sense of PLAGUE, for which τῇ νόσος or ὁ λοιμός was the regular word. Compare Halleck's lines in *Marco Bozaris:*

“ Come when the blessed seals
That close the pestilence are broke,
And crowded cities wail its stroke.”

The word πλῆκτρον, *something to strike with*, was the name of the instrument, *plēctrum*, used to strike the lyre with. [λύρα, LYRE.]

Πλύνω, *wash, πλυνῶ, ἐπλύνα, πέπλυματ.* [Aor. pass. late.] It is the special word for *washing clothes*, but is also used of people. Xen. uses it of washing a horse's mane and tail, χαίτην καὶ οὐράν. — ἐκπλύνω, *wash out, has ἐκπλυνέται with pass. sense.*

Πνέω, *blow, breathe, -πνεύσομαι or -σοῦμαι* (either in A.p.?), *ἐπνευστα, -πέπνευκα.* [Pf. pass. and aor. pass. late.] “In classic Attic prose the *simple* form of this verb occurs in the pres. and imp. act. only,” Veitch.

ὅταν ὁ βορρᾶς πνέῃ, *when the North wind blows.* πνέοντος ἀνέμου,

when a wind is blowing. [οὐδὲ ἄνεμος: hence ANEMOMETER.] ἐὰν πνέῃ, ξῆ, if he breathes, he lives. πῦρ πνέοντες ἵπποι, fire-breathing horses. ἕως ἂν ἔμπνέω, as long as I have breath in my body.

b. πνεῦμα, breath, wind, breeze. Τὸ "Ἄγιον Πνεῦμα, The Holy Spirit. Unattic πνευματικός, pertaining to wind, gives PNEUMATIC (a pneumatic tube). PNEUMONIA is from unattic πνευμούλα, from οἱ πνεύμονες, the lungs, i.e. the breathers.

B. In the Compounds we have:

1. ἀναπνέω, get one's breath back again, rest (when one is out of breath). Also draw in one's breath, opposed to 2. ἔκπνέω, expel the breath; or, of the wind, blow out, as: εἰ τὸ ἔκπνεύσαν ἐκ τοῦ κόλπου τὸ πνεῦμα, and if the breeze should blow out of the gulf (come from the gulf, κόλπος). ἀναπνοή and ἔκπνοή = inspiration and expiration. [πνοή alone is poet.] 3. ἔμπνέω, have breath in the body, be alive. ἔμπνοος, breathing, alive; ἔξαγοντιν αὐτὸν ἐκ τοῦ λεροῦ ἔτι ἔμπνοον ὄντα, they bring him out of the temple while (he is) still breathing.

Πνήγω, choke, suffocate (τινά), πνήξω (in A.p.?), ἐπνίξα, πέπνιγμα (in A.p.?), ἐπνήγην. Usually ἀποπνήγω. The pass. means be suffocated, strangled, drowned.

a. τύπτων καὶ πνήγων αὐτόν, striking and choking him. ἀποπνίξαι αὐτὴν λέγεται, he is said to have strangled her (his mother-in-law. Xen. Hell. 3, 4, 14, with this accent). βίπτει αὐτὸν εἰς τὴν θάλασσαν καὶ ἀπεπνίγη, he throws himself into the sea and was drowned. (The historical pres. and the aor. not unfrequently occur in the same sentence, as in this one. Sometimes histor. pres., imperf., and aor. are all found in the same sentence.) ἀποπνιγεῖν ἂν, they would be suffocated. ἐπνήγετο ὅστις νεῖν μηδὲ ἐτύγχανεν ἐπιστάμενος, whoever did not happen to know how to swim, was drowned. τὸ πνήγος, stifling heat.

Πράττω, do, is reg. exc. πέπράγα, an intrans. 2nd pf. = I have fared, as: καλῶς (κακῶς) πεπράγέναι, to have gotten on well (badly), to have been well off (badly off). (The reg. pf. πέπράχα is trans., I have done.) This intrans. meaning belongs also to the other act. tenses: ἀριστα πράξας, having fared excellently. b. In the mid. πράττομαι, πράξομαι, ἐπράξαμην, πέπράγματ, mean charge (a price for

a thing): *πόσον με τούτου πράξει; how much will you charge me for this?* c. The pass. may be pass. for either meaning: *τούτων πρᾶχθέντων, when this had been done.* διπλούν (or διπλά) *πράττοντας, they are charged double.* Only the context shows that this does not mean *they charge double.*

OBS. Notice that each of the four verbs for *do*, sends a root into Engl. Δράω, DRAMA, DRASTIC. Ἐργάζομαι, WORK (Ἐργ-, German *Werk*), ORGAN. Ποιῶ, POEM, POET. Πράττω, PRACTICAL, PRAGMATIC.

B. πρᾶγμα, *something done*; πράγματα, *things, affairs, matters.* It is also the word for *trouble*: *τολλά πράγματά τινι παρέχειν, to give any one a great deal of trouble.* πρᾶξις, *a doing, action, act.* πρᾶκτικός, *able to attend to affairs, business-like*, PRACTICAL. A word used in late writers was πρᾶγματικός, whence PRAGMATIC. ἀπράκτος, οὐ, *one who achieves nothing*: *οὐκαδεὶς ἀπῆλθον ἀπράκτοι, they went back home without having accomplished anything.* It also has a pass. sense = *not done, unattended to.*

b. The intrans. meaning seen in εὖ (κακῶς) πράττω gives rise to εὐπρᾶγέω, *do well, prosper*, and κακοπρᾶγέω, *fare badly.* εὐπρᾶγία and κακοπρᾶγία (also εὐπρᾶξία) = *success*, and *misfortune.* c. The meaning *trouble* is the basis of the foll.: ἀπράγμων, ἀπρᾶγμον (gen. ἀπράγμονος), *free from trouble.* ἀπράγμοστηνη, *freedom from trouble.*

Πρια, stem of ἐπριάμην, *I bought.* See ἀνέομαι.

Πρίω, *saw*, no fut., ἐπρίσα, -πέπρισμα (δια-, ἐκ-), ἐπρίσθην (perhaps not in A.p.). διαπερισμένοι, *sawn through, sawn apart.* πρίων, πρίονος, *a saw.* πρίσμα (*unattic*), PRISM, because the faces of a prism look as if they might have been produced by *sawing.*

Πταρ-; on this stem we have πτάρνυμαι, *sneeze*, and ἐπταρον, inf. πταρεῖν.

Πυνθάνομαι, *learn by inquiry, find out*, πεύσομαι, ἐπυθόμην, πέπυσμα (inf. πεπύσθαι).

ἢδέως ἀν πυθοίμην σου, εἰ, κ.τ.λ., *I should like to find out from you whether, etc.* ἢδέως ἀν ἐπυθόμην, *I should have been glad to find out.*

ώς ἐπύθοντο τῆς Πύλου κατειλημμένης, *when they heard of the seizure of Pylos.* ἐπειδὴ πυνθάνεται Κύρον προσελαύνοντα, *when he hears that Cyrus is marching against him.* The construction with ὅτι may also be used, ὅτι Κύρος προσελαύνει. πύστις, *a finding out, learning.*

Πωλέω, *sell*, see [Πιπράσκω]. From *μονοπωλία* (unattic) comes **MONOPOLY**; *i.e.* a man has the monopoly of a thing when he is the only (*μόνος*) one who can sell it. By transfer of meaning it denotes exclusive control of anything.

P.

Πάπτω, *sew, -ράψω* (*ἀπορράψω*), **Ἴρραψα** (*prose?*), **Ἴρραμματι** (*inf. ἐρράφθαι*), **Ἴρραφην**. *τὸ χεῖλος διεκόπη σύτως ὥστε καὶ ραφῆναι*, *his lip was cut through so that it actually (καὶ) had to be sewed.* (*χεῖλος* is *accus.*, for the passage had *τὸ χεῖλος διακοπέσι*.)

Ρέω, *flow, -ρυήσομαι* (*will flow*), **Ἴρρενην** (*flowed*), **Ἴρρηκα** *i.e.* 2nd fut. pass. and 2nd aor. pass. are used as intrans. [ρεύσομαι and ἴρρευσα are very rare.]

πλούτον ολεσθε εἰς τὴν πόλιν εἰσρυήσεσθαι; *how much wealth do you think will flow into the city?* ὁ ποταμὸς ἐρρή μέγας, *the river flowed with a strong current.* λέγετα ρυῆναι, *it is said to have flowed.* εἰς τοῦτο τὸ χάσμα [CHASM] συρρέουσι τε πάντες οἱ ποταμοὶ καὶ ἐκ τούτου πάλιν ἐκρέουσι, *into this abyss all the rivers flow together and they flow out of it again.* εἰσρεῖν, *to flow into.* ἀπορρεῖν, *to flow off.* διαρρεῖν, *to flow through.* καταρρεῖν, *to flow down.* περιρρεῖν, *to flow around:* η νῆσος περιρρεῖτο ὑπὸ τοῦ ποταμοῦ, *the river flowed around the island* (the pass. was *flowed around* will hardly do in Engl.). The student will notice the doubling of ρ in these compounds, according to rule. Remember too that as φ- is a monosyllabic stem, these words only contract when ει would result.

B. **ροῦς**, *stream*: ἀνὰ ροῦν, *up stream*; κατὰ ροῦν, *down stream*. **ἔξενεχθέντα** [*ἐκφέρει*] ὑπὸ τοῦ ροῦ, *borne out by the current.* **χειμάρρος**, *winter-stream, torrent.* ροή, usually **ροάς**, *streams*, mainly poet. **ρεῦμα**, *stream, flow.* ὁ ρύαξ, ρύακος, *stream, torrent:* ὁ ρύαξ τοῦ πυρὸς ἐκ τῆς Αἴτνης, *the stream of fire out of Mt. Aetna.* ρύμη, *from what*

would be its natural meaning, *flow*, is used in a sense based on the idea of the *rush* and *force* and *impetuosity* of a torrent.

C. From **ῥένμα** comes **RHEUM**, *a discharge*. **ῥευματικός** (unattic), *subject to discharges*, **RHEUMATIC**. **ῥευματισμός** (unattic), **RHEUMATISM**. **κατάρρος**, *a down flowing*, **CATARRH**. [-rrh, because of the other mode of writing, **κατάρρος**.]

'Ρε-, ἐρρήθην, **ῥηθήσομαι**, etc. See **λέγω** (*say*).

'**Ρήγνυμι**, *break, rend*, is rare in prose exc. in comp.: the 2nd a.p., in the *simple* form, is good, -**ρήξω**, -**ἐρρηξα**, 2nd perf. -**ἐρρωγά** (*intrans.*), **ἐρράγην**.

It is used in comp. with various preps. (**ἀνά**, **ἀπό**, **διά**, **ἐκ**, **κατά**, **παρά**, **περί**, **σύν**). Dem. has an impf. **κατερρήγνυε τὰ ἴματα**, *he tore up the garments*, from -**ρηγνώ**, which is rare. The middle voice is not common. [Xen. has **καταρρηγνύμενα** and **κατερρήξατο**, of persons rending their clothes in grief. Cyr. 3, 3, 67: 3, 1, 13.]

φησι *τὴν ναῦν πλέουσαν ἐξ Αἰγύπτου* **ῥάγηναι**, *he says his ship was broken during the voyage from Egypt.* **τῶν ἴματων ῥαγέντων**, *the garments having been torn.* **ῷοντο ἀναρρήξειν τὰς ναῦς**, *they thought they were going to shatter the ships.* **τὸ οἰκημα ἔξαπινης κατερράγη**, *the structure suddenly broke down.* **ἐπειδάν τις διαρρήξῃ τὰς χορδὰς τῆς λύρᾶς**, *when any one has snapped the strings of the lyre.* [χορδή, CHORD.] **διαρραγεῖν** *ἄν*, *they would burst* (if they were to eat too much). **ῥήγμα**, *fracture, rupture.*

CATARACT, a place where water *dashes down*, is from **κατά** and **ἀράττω**, *smite, dash down*, as the one *r* shows. But rrh would also be correct (as in *Catarrh*), and in Greek, ancient and modern, the word is usually **καταρράκτης**; from **κατά** and **ῥάγ-**. From unattic **αἰμορραγία** comes **HEMORRHAGE**, *a bursting forth of blood* (**αἷμα**). For -rrh- see **CATARRH**, at top of page.

'**Ρίγδω**, *be cold, shiver*, **ῥιγώσω** (in A.p.?). [Any impf.?] The grammars state that this verb contracts into **ω** throughout, even where **δηλώω** gives **ου** or **οι**. But we find inf. **ῥιγούν** as well as **ῥιγῶν**: 3rd pl. **ῥιγόντι**, Pl. Phil. 45, b: gen. pl. part. **ῥιγούντων**. In Pl. Gorg. 517, d, we have **ἔλαν** **ῥιγῶ**; but **ὅταν** **ῥιγοῖ** (Phaedo, 85, a). **ῥιγός**, *cold*: **τῷ ῥιγεῖ ἀπωλλύμεθα**, *we were ready to perish with the cold.*

‘Ρίπτω or βίπτω (έώ), ἔρριπτον or ἔρριπτουν, βίψω, ἔρριψα (inf. βίψαι), ἔρριφα, ἔρριμπαι (inf. ἔρριφθαι), ἔρριφθην or ἔρριφην. The verb means *throw, cast, hurl*: ἔρριψεν ἔαυτὸν εἰς τὴν θάλασσαν, *he cast himself into the sea*. b. It also means *throw away, cast off* = ἀποβάλλω or ἀπορρίπτω: λέγεται τὰ σπλα (τὴν ἀσπίδα) ἔρριφέναι, *he is said to have cast away his arms (his shield)*. [τὴν ἀσπίδα ἀποβάλλω, *may mean to lose the shield, accidentally*.]

‘Ράννυμι, *strengthen, encourage* (imp. and fut. in Attic?), -έρρωσα, ἔρρωμαι, ἔρρωσθην.

τοὺς μὲν ἐξέπληξε, τοὺς δὲ ἐπέρρωσεν, *he struck one party with dismay, and inspired the others with strength*. ἐπειδὴ ηλθεν ὁ ἄγγελος, πολλῷ μᾶλλον ἔρρωσθησαν, *when the messenger came, they were much more encouraged*. b. The pf. and plpf. pass. ἔρρωμαι and ἔρρωμην are very often used as pres. and impf.: ὅτ' ἔρρωμην, *when I was strong*. ἔτι ἔρρωντο, *they were still strong*. οὐδαμῶς ἔρρωμαι, *I am by no means strong*. c. Pf. pass. imper. ἔρρωσο = Lat. *Valē* = *farewell*: φράζε αὐτῷ ἔρρωσθαι, *tell him good-bye*. d. ἔρρωμένος, is used as an adj. = *strong, stout, vigorous*. ἔρρωμένως = *vigorously*: ἔρρωμενέστερον = *more vigorously* (also ἔρρωμενέστέρως).

e. φῶμη = *strength, might*: φῶμη ψυχῆς, *strength of soul*. As a proper name, *Rome*. ἄρρωστος, *without strength, weak, sick* (= ἀσθενής): ἄρρωστα (= ἀσθένεια), *weakness, sickness, poor health*: ἄρρωστέω (= ἀσθενέω), *be in poor health, be sick*.

Σ.

Σαλπίζω, *sound the trumpet*; this tense, and the aor. ἵσάλπιγξα (which some write ἵσάλπιξα) are the only Attic tenses. *Trumpet* is η σάλπιγξ, *Trumpeter* is σάλπιγκτής, or σάλπικτής (the latter spelling supported by inscriptions).

Σβέννυμι, *put out, extinguish*, -σβέσω, ἔσβεσα, -εσβέσθην. In the intrans. or pass. sense *go out, become extinguished*, -σβέννυμαι (ἀπο-, κατ-), -σβήσομαι (ἀπο-), -έσβην (ἀπ-, κατ-), -έσβηκα (ἀπ-, κατ-).

τὸ ὕδωρ λέγεται σβέσαι τὴν φλόγα, *the water is said to have put out the fire*. σπως τὸ φρόνημα τῶν νενίκηκότων κατασβεσθείη, *that*

the pride of the victors might be quenched. ἐπειδὴ ὁ λύχνος ἀπεσβήκει,
when the lamp had gone out.

B. ἀσβεστος, *ov* (not in A.p.), *inextinguishable*, as in Homer's famous line (Il. 1, 599):

ἀσβεστος δ' ἄρ' ἐνώρτο γέλως μακάρεσσι θεοῖσιν,
inextinguishable laughter arose among the blessed gods:

whence the expression "Homeric laughter." See γελάω, B. As a substantive, it means ASBESTOS, something that will not burn, whereas its rightful meaning would be something that could not be put out when once on fire.

Σείω, *shake*; ξειειον, ξειεισα, and ξειεισθην, seem to be the only other tenses in A.p. In Attic poetry -σείω, -σέσεικα, and σέσεισμαι occur. The mid. is found in comp. as: ἀποσεισάμενος πάντα ταῦτα, *having shaken all these things off from one's self.* οὐλαι! *there is an earthquake!* lit., *He is shaking*, "He" being old Poseidon (Ποσειδῶν) or Neptune. From σεισμός, *earthquake*, come SEISMOLOGY, the study of earthquakes; SEISMOMETER; and SEISMIC (seismic theories). For Solon's SEISACHTHEIA, see under ἄχθομαι.

Σήπω, *cause to rot*, is rare in act., and seems to have no other transitive tense. For *rot*, *decay* (intrans.), the pass. tenses σήπομαι, -σαπήσομαι, and έσάπην are used, and as perf. the 2nd pf. act. -σέσηπα.

Οι ὑπὸ τοῦ ψύχους τοὺς δάκτυλους τῶν ποδῶν ἀποσεισητότες, *those who by reason of the cold had had their toes (the fingers of the feet) mortify and fall off.* [δάκτυλος, *finger*; DACTYL, — υ υ; i.e. one long joint and two short ones.] τριήρης σαπεῖσα, *a trireme that has rotted.* (ἢ) σηπεδών (-δόνος), *putrefaction.* *Rotten, decayed, unsound* is σαθρός. SEPTIC (from σηπτικός, unattic), something that causes putrefaction. ANTISEPTIC, something that counteracts putrefaction, as salt, creosote, etc.

Σιγάω, *be silent*. or (transit.) *be silent about* (τι) is reg. exc. that A.p. seems to have no fut. act. or mid., while Attic poets use σιγήσομαι. [Fut. act. late.] σιγή, *silence.* See σιωπάω.

Σιωπάω, **σιωπήσομαι**, **ἐσιώπησα**, etc., reg. Has same meaning (trans. or intrans.) as **σιγάω**. **σιωπή**, *silence*.

When a speaker suddenly breaks off (**ἀπό**) his discourse and falls into silence (**σιωπησις**, unattic), it is called in Rhetoric **ΑΡΟΣΙΟΠΕΣΙΣ** (**ἀποσιωπησις**, unattic).

Σκάπτω, *dig*, **σκάψω**, (**κατ-**)**ἐσκαψα**, (**κατ-**)**ἐσκαφα**, **ἐσκαρμαίω**, (**κατ-**)**εσκάφην**. [The other verb for *dig* is **όρύττω**.]

τὸ σκάφος, *something dug out*, often used for a *boat*. **κατασκάπτω**, *dig down*, often means *overthrow*, i.e. to dig down and undermine the foundation: whereas **κατορύττω** = *bury*. **κατασκαφή** is used in pl. to mean *overthrow*; **κατασκαφαὶ τῶν τειχῶν**, *overthrow of the walls*. **ἀνασκαφαὶ** (unattic), = *excavations* (i.e. *digging things up*).

Σκεδάννυμι, *scatter* [-**σκεδῶ** in Attic poets], -**εσκέδασσα**. Pass. **σκεδάννυμαίω**, **ἐσκεδαννύμην**, **ἐσκεδάσθην**, **ἐσκέδασμαίω** (the perf. is used chiefly in part. **ἐσκεδασμένος**).

a. The act. only in comp. as **ἀπό-**, **δια-**, **κατα-**.
b. The impf. act. seems to rest on a single place in Dem. (54, 4), where some edd. give **κατεσκεδάννυσαν**, and some **κατεσκεδάννυον**, as if from **κατασκεδαννύω**.

c. Fut. -**σκεδῶ** is for **σκεδίσω**. Cf. **βιβῶ**, fut. of **βιβάζω**, and **ἔλω**, fut. of **ἔλανω**; also **κρεμῶ**, p. 126, and **πετῶ**, p. 157.

d. The pass. may be rendered lit. *be scattered*, or simply *scatter* in the intrans. sense. So, **συλλέγω** = *assemble* (transit.); its pass. = *be assembled*, or *assemble* (intrans.).

e. In the pass. the simple forms occur, as **σκεδάννυνται** and **σκεδαννύνται** (Xen.): **ἐσκεδάννυντο** and **σκεδάννυσθαι** (Plat.): **σκεδασθεῖς** (Pl.) and **σκεδασθέντες** (Thuc.).

f. In the compounds **ἀπό-** would denote *scattering off* from a place, as: **τῶν ἀποσκεδαννυμένων τινὲς τοῦ στρατοπέδου**, *some of those who were straggling off from the camp*. In **διασκεδάννυμι** the prominent idea is that of *dispersion*: **ἄνεμος τὰ ναυάγια διεσκέδασεν**, *a wind scattered the wrecks*. **ἄσπερ πνεῦμα ἡ καπνὸς διασκεδασθείσα**, *dissipated just like breath or smoke*, says Plato, speaking of the soul.

Σκεπτ-, stem of **σκέψομαι**, etc. See next verb.

Σκοπέω, *consider*, has only pres. and impf. act. and mid. on this

stem: **σκοπώ** or **σκοπούματι**; **ἐσκόπουν** or **ἐσκοπούμην**. The other tenses are in mid. and reg. on stem **σκεπ-**: **σκέψομαι**, **ἐσκεψάμην**, **ἐσκεψματι**. The pf. may be act. or pass. in sense.

a. **σκέμμα**, *view, consideration*: also in same sense, **σκέψις**. **ἀσκεπτός**, **ον** = *inconsiderate, or unconsidered*. **σκοπός**, *sentinel* (= *look-out man*): also *that on which one's view is directed*; hence, *a mark*, as: **τοῦ σκοποῦ τυχεῖν** (**ἀμαρτεῖν**), *to hit (miss) the mark*.

b. The stem **σκοπ-** gives **SCOPE**, the range of *view* or *consideration*. Also **TELE-**, **MICRO-**, **KALEIDO-**, **STETHO-**, **STEREO-SCOPE**, and all the other "scopes." **τῆλε**, *at a distance*: **μικρός**, *small*: **καλός**, *beautiful*, **τὸ εῖδος**, *form*: **τὸ στήθος**, *breast, chest*: **στερεός**, *solid*. A Stethoscope is what physicians use to examine the lungs with. A Stereoscope represents things as *solid*, i.e. as having 3 dimensions, instead of being flat. c. **SCEPTIC** (or *Skeptic*) is from **σκεπτικός** (*unattic*), and lit. denotes one who is *inclined to consideration* or *speculation*. The word **Σκεπτικοί** was applied to philosophers who contented themselves with mere speculation, without coming to have any fixed beliefs; hence the use of *Sceptic* as opposed to a "believer."

B. COMPOUNDS. Only two of these will be noticed.

1. **ἐπισκοπέω**, *fix the view upon, inspect, watch over*, has, besides, the special meaning of *go to see, visit* (**τινά**): **όπότε τις ἀσθενήσειεν, ἐπεσκότει**, *whenever any one had become sick, he used to go to see him*. The modern Greek for *visiting card* is **ἐπισκεπτήριον**. **ἐπισκότος** is *one who has the oversight, overseer, BISHOP* (which last word goes back to **ἐπισκόπος** in its derivation). Hence, **EPISCOPAL**. The *Episcopal* church, the church ruled by bishops.

2. **κατασκοπέω**, *watch intently*, as a scout does. Naturally a scout seeks a high point from which he can look *down* on the country around him; hence **κατά**. — **κατάσκοπος**, *spy, scout*.

Σκώπτω, *joke, jeer, scoff* (**σκώψομαι**), **ἐσκωψα**; aor. pass. **σκωψθῆναι**, once in Xen. **μὴ σκώπττ' ἀλλ' εἰπέ μοι, πότε ἐγένετο**; *don't joke, but tell me, when did it happen?* **σκῶμμα**, *joke, jeer*.

Σπάω, *jerk, draw* (-**σπάσω**), **ἐσπάσα, -έσπακα, -έσπασμα** (as pass.), **-έσπάσθην**. Aor. mid. **ἐσπασάμην**, pf. mid. **ἐσπά-**

σματ. εὐθὺς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη, *immediately out they leap with drawn swords.* σπάν τὸν ἵππον, *to jerk the horse.* σπάσμα, SPASM, because of the involuntary jerking and twisting.

B.

COMPOUNDS.

1. ἀνασπάω, *draw up:* τὰς ὁφρὺς ἀνέσπακεν, *he has his eyebrows drawn up.* ἀνέσπασαν τὸ σταύρωμα, *they pulled up the stockade.* τὰς τριήρεις ἀνασπάστας ὑπὸ τὸ τείχισμα, *having drawn his triremes up under the fortification.*

2. ἀντισπάω, *draw in the opposite direction,* gives ἀντίσπαστος, ANTISPAST, the metrical foot $\cup - - \cup$, because the order of long and short syllables is reversed.

3. ἀποσπάω, *draw off or away:* ἀπὸ τῶν ἱερῶν ἀπεσπάντο, *they were dragged away from the temples.*

4. διασπάω, *pull apart, tear asunder:* ὁ νῦν βασιλεύων καὶ ἐπεχειρησάς ποτε ἐμὲ καὶ τὸν ἄνδρα διασπάσαι ἀπ' ἀλλήλων, *the present sovereign actually (καὶ) attempted one day to tear me and my husband apart from one another.* ἀρχὴ τῷ διεσπάσθαι τὰς δυνάμεις ἀσθενής, *an empire weak by reason of the dispersion of its forces* (δυνάμεις is subj. of the pf. pass. διεσπάσθαι. For pl. δυνάμεις see δύναμαι, B.).

5. ἐπισπάω (lit. *pull upon*) = *draw towards one:* ἐπισπάσασα τὴν θύραν, *having pulled the door to.* Often in the mid., *draw on, incite:* αὐτοῦ ὁ λόγος τάχ' ἀν ἐπισπάσαιτο, *his argument might perhaps attract you.* And in the pass.: φέρονται μὴ ἐπισπασθῶσιν τήμιν πολεμῆσαι, *I am afraid they will be led on to make war upon us.*

6. περισπάω, *draw or jerk from around:* περισπάσατο τὴν τιάραν, *he jerked off his TIARA (lit. jerked it from around his head).* The pres. pass. part. of this word gives us PERISPOMENON (περισπάμενον), *twisted about,* so called from the shape of the circumflex accent.

Σπείρω, *sow,* σπερῶ, ἔσπειρα (pf. late), ἔσπαρμα, ἔσπάρην.

σπέρμα (γῆν) σπείρειν (σπείραι), *to sow seed (land).* ἔσπειραμεν κριθῶν μεδίμνους εἴκοσιν, *we sowed 20 measures of barley (αἱ κριθαὶ).*

τὸ σπαρέν, *that which was sown*. b. *To scatter (as seed are scattered in sowing): ἐσπάρησαν κατὰ τὴν Ἑλλάδα, they were scattered throughout Greece.* κατιδόντες τοὺς Ἑλληνας ἐσπαρέντος καὶ ἀρπαγήν, *seeing the Greeks scattered in search of plunder.* c. The comp. διασπέρω answers precisely to disseminate, scatter abroad (dis = διά; sēmen = σπέρμα): λόγον διασπείραντες, *having disseminated a report.* εἰκός ἔστι τὸ πεζὸν διεσπάρειν, *the infantry is probably scattered about.* [For “is scattered” as transl. of perf., cf. p. 101, b.]

B. σπέρμα, *seed.* (ό) σπόρος, *sowing*, as: πρόιμος σπόρος, *early sowing.* σπόριμος, ον, *good for sowing*, as: γῆ σπόριμος. σπορεύς, *a sower* (rare in Attic). σποράς, *scattered*: σποράδες νήσες. σποράδην, *scattered about*: σποράδην ἀπώλλυντο, *they perished, some here, some there.* Hence SPORADIC, as: *a sporadic case of fever, a case here and there.* The oil in the head of the whale was given the name *sperm*; from which we get SPERMACETI, *sperma cēti*, *cētus* in Latin (and τὸ κῆτος in Greek) being the name for all large sea-monsters, sharks, whales, etc. Hence also CETACEAN, a name including all animals of the whale family.

Σπουδάζω, *be in earnest, or, work earnestly at anything*, is reg. ex^o. σπουδάσομαι as fut. inst. of fut. act. Aor. pass. is late, but ἐσπούδασα, ἐσπούδακα, and ἐσπούδασμαι are in A.p.

σπουδή = *haste, speed*: σπουδὴν ποιεῖσθαι, *to make haste.* Also *earnestness, seriousness.* σπουδαῖος, *earnest, serious, zealous.* σπεύδω, *hasten, be in a hurry*: σπεῦδε βραδέως = *festinā lentē = hasten slowly.*

Στέλλω, *equip, fit out, send* [στελῶ], ἐστείλα, -έσταλκα, ἐσταλμαί, -έστάλην.

ναῦς ἐστείλαν ἐς Σικελίαν, *they sent ships to Sicily.* The comp. ἀποστέλλω, *send off, dispatch*, is far more common; e.g. Thuc. has στέλλω only 4 times, always in the form ἐστείλαν: he has ἀποστέλλαν 19 times, and other forms of ἀποστέλλω 45 times. b. In the sense of *equip*: Ξενοφῶν ἀνίστατο ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα, *Xenophon arose, equipped for war in the handsomest style possible.* c. Another frequent comp. is ἐπιστέλλω, which means (a) *lay a charge upon* (τινί), *enjoin*, and (b) *write to*: Κύρος τὸν πατέρα ἔφη ταῦτα ἐπεσταλκέναι (sc. οἱ, or αὐτῷ), *Cyrus said his father had enjoined these things upon him, or, had given these com-*

mands. τὰ ἐπεσταλμένα ποιεῖν, *to do what has been commanded.* b. ἐπιστέλλειν τὴν τοιαύτας ἐπιστολάς, *to send to us such letters;* or, *to write us such letters.* ήδός ἔχειν ὑμῖν ἐπιστέλλειν, *to have pleasanter news to write to you.* Hence ἐπιστολή, *a letter, EPISTLE.*

B. The meaning *equip* is seen in **στολή**, *attire, dress, accoutrement*, and ὁ **στόλος**, *a military equipment, an armament, expedition.* From **στολή**, *robe, dress*, comes **STOLE**, part of the dress of Catholic priests on certain occasions. **ἀπόστολος** is sometimes used for **στόλος**. In N.T. it means **APOSTLE**, *one sent forth.*

Στέργω, love, στέρξω, ἐστερξα. [The grammars give 2nd pf. **ἐστοργα**, which seems to rest on a single passage in Hdt.]

Of the pass. the pres. alone is Attic: ὑπὸ τῶν ἀποίκων στέργει-
μεθα, *we are beloved by our colonists.* ὁ Θεὸς τῇ γυναικὶ τοῦ στέργειν
τὰ βρέφη πλειον ἔδωκεν ἡ τῷ ἀνδρὶ, *God gave to the woman (wife)*
more of the love for infants than to the man (husband). b. **στέργω**,
ἀγαπᾶ, and **φιλῶ** are often used as exact synonyms: ὑπὸ τῶν φίλων
στέργεσθαι, *to be loved by one's friends.* These differ from ἔραν as *to love*
differs from *to be in love with*, the latter expression, like ἔραν,
relating to love between the sexes. Of the nouns from the three,
φιλία = *friendship*; **ἀγάπη** = *love*; and **στοργή** is unattic and late.
ἀστοργος = *without natural affection.*

Στερέω (usually **ἀποστερέω**), *deprive* (*τινά τινος, any one of anything*), **στερήσω**, **ἐστέρησα**, (**ἀπ-**)**εστέρηκα**, **ἐστέρημαι**,
ἐστερήθην, (**ἀπο-**)**στερηθήσομαι** or **στερήσομαι**, though
ἐστέρην is poet. The comp. **ἀποστερέω** is complete and reg., and
has as fut. pass. **ἀποστερηθήσομαι** or **ἀποστερίσομαι**.

b. There is a form of pres. **στερίσκω**, very rare in act. (Thuc. 2, 43), but more freq. in pres. pass. c. Lastly, there is a pres. pass. **στέρομαι**, “perhaps always used with the force of a perf. *have been deprived, am without*” (Veitch). Its impf. pass. **ἐστέροντο** is found in Xen. (Hellen. 2, 2, 9), but is rare. **στέρησις** and **ἀποστέρησις** both mean *deprivation, loss.*

Στίξω, *puncture, tattoo, brand*, seems to have in A.p. only pf. pass. **ἐστιγμένος**, *tattooed, branded.* In Attic poetry **στίξω** and **κτητικα** are found.

b. **στίγμα**, *a mark or brand* on slaves, or criminals; hence **STIGMA**. When St. Paul said (Gal. 6, 17): “I bear in my body the marks (τὰ στίγματα) of the Lord Jesus,” it was only in accordance with his way of speaking of himself as Christ’s *slave* or *bondman* (δοῦλος). **στιγμή**, *a point*. Oculists use the word **ASTIGMATIC** to describe eyes in which the rays of light *do not come to a point* or focus as they should. **ASTIGMATISM** is the name of the defect itself.

Στρέφω, *turn, twist, -στρέψω, ἐστρεψα* (*ἐστροφα*, *unattic*), **ἐστραμματι**, **ἐστράφην**; fut. pass. **-στραφήσομαι**. [The 1st aor. pass. occurs once in A.p., **στρεφθείς** in Plato.] In mid. **στρέφομαι** and **ἐστρεφόμην** are found in the simple and comp. form; but (**κατα-**)**στρέψομαι** and (**κατ-**)**εστρεψάμην**. The form **ἐστραμματι** seems not to occur in an act. (or mid.) sense: **σπάρτα ἐστραμμένα, twisted ropes.**

B. a. Transitive: **στρέψε** τὸ πρόσωπον πρὸς με, *turn your face towards me*. **τοὺς ἵππους στρέψειν**, *to turn the horses*. b. Intrans. either act. as: **στρέψων** (or **στρέψας**) **πρὸς τοὺς πολεμίους**, *turning towards the enemy*; or more commonly **στρέφομαι**, **ἐστρεφόμην**, and **ἐστράφην**: *ἡν τις στρέφηται, θανάτῳ ξημούσθω, if any one turns, let him be punished with death*. **ὅταν τι ἐν τῷ αὐτῷ στρέφηται, when anything keeps turning in the same place**. **ἐστρεφόμην ὥσπερ ἐν δίκτυῳ εἰλημμένος**, *I kept turning just as though caught in a net* (*δίκτυον*).

c. **STROPHE** is from **στροφή**, *a turning*: “*the turning of the chorus, dancing towards one side of the ὁρχήστρα: the strain sung during this evolution, the strophé, to which the ἀντιστροφή answers.*” (L. and S.) [ORCHESTRA from **ὁρχήστρα**, the stage on which the CHORUS (**χορός**) danced.]

C.

COMPOUNDS.

1. **ἀναστρέφω**, lit. *turn up* (as *ἡ πόδα ἀναστρεφομένη, the grass when upturned in plowing*), also means *turn back*, trans. or intrans.: used of fleeing soldiers, *rally* is the natural word in Engl. In the intrans. sense the mid. (or pass.) forms may also be used: **ἀνεστρέφοντο** (**ἀνεστράφησαν**), *they turned back; rallied*. The noun **ἀναστροφή**, *a turning back*, gives the term **ANASTROPHE**, *a turning-*

back of the accent, as **τούτων πέρι** for **πέρι τούτων**. [**πέρι** is the only prep. in A.p. that allows anastrophe.]

2. **ἀποστρέφω**, *turn off, turn aside, turn back*, trans. or intr. **ἀποστροφή**, *a turning off*, gives ΑΡΟΤΡΟΡΗ, in Rhetoric, “A figure of speech by which the orator or writer suddenly changes his discourse, and addresses, in the second person, some person or thing present or absent.” (Worc.) The same name is given to the comma (·) that marks elision, etc.

3. **καταστρέφω**, lit. *turn down*, is commonly used in mid. **καταστρέψομαι**, **κατεστρεψάμην**, **κατέστραμμαι** (as mid. or pass.), **κατεστράφην** (as pass.), *subvert, overturn, reduce to subjection, etc.* **καταστροφή**, *overthrow, subjection*. A **CATASTROPHE** is in some sense *an overturning* of one's hopes, plans, etc. Examples of the use of the verb: ἐν φέρεινος μέλλει **καταστρέψεσθαι** (the aor. would be **καταστρέψασθαι**) “Ολυνθον, σὺ **κατεστραμμένος** ἔσει Θῆβας, while he means to reduce Olynthus, you will have reduced Thebes. **τοὺς Μαντινεῦσι μέρος τι Ἀρκαδίας κατεστραπτο**, by the Mantineans a considerable portion of Arcadia had been brought under subjection.

NOTE. — **-στρέψομαι** and **-εστρεψάμην** are used almost solely with **κατά**. With other preps. **-στραφήσομαι** and **-εστράφην** are used.

4. **μεταστρέφω**, *turn around* (trans.), as: **μεταστρέφειν τὸ πρόσωπον πρὸς τὸ φῶς**, *to turn one's face round towards the light*. As the usage of the other compounds suggests, the intrans. sense is in mid. with 2nd aor. pass.: **μεταστρεφόμενος ἀπῆνε**, *he turned round and went away*. **μετεστράφην** καὶ ἡρόμην ὅπου εἴη, *I turned round and asked where he was*. **μεταστραφεῖς πρὸς τοὺς λοχίτας εἰπεν**, *turning round to the men in his company* (ό λόχος), *he said* —. **μεταστροφή**, *a turning, ἀπὸ τῶν σκιῶν ἐπὶ τὸ φῶς*, *from the shadows* (ή σκιά) *to the light*.

5. **συστρέφω**, lit. *bring together by turning or twisting*, is oftenest used in pass. in the sense of *forming a solid column or compact mass*, commonly as a military term: **ὅσον μάλιστα ἡνὶ ξυνεστραμμένον**, *the most compact body of troops*. **ξυντραφέντες ἐπέθεντο**, *they formed solid column and attacked*.

6. **ὑποστρέφω**, *turn back* (and go in the other direction), usually intrans., in which sense **ὑποστρέφομαι** (aor. **ὑπεστράφην**) may also

be used: ὑποστρέψαντες (or ὑποστραφέντες) ἤσαν τὴν πρὸς τὸ ὄρος φέρουσαν ὁδὸν, *they turned back and went the road leading towards the mountain.*

Στρώνυμο, *spread*, is rare in A.p. either in simple or comp. -στρώσω and ἔστρωσα occur in Attic poetry. ἔστρωμα (in part. ἔστρωμένος) in A.p. On a cognate stem στορε- there is an aor. ἔστρέσα, occurring only once in A.p. στορέσωμεν, Thuc. 6. 18. Attic poetry has as fut. -στορῶ (for στορέσω).

b. The noun στρῶμα is very common, meaning *something spread*; hence, *mattress, bed, bedding*: ἴματα καὶ στρῶματα ἀναστέναι καὶ συνθεῖναι, *to shake out clothing and bedding and put them away.* στρωμῆ is used in about the same sense. κατάστρωμα is the regular word for a ship's *deck*, being the part *spread down*.

Σφάττω, *slaughter, σφάξω*, ἔσφαξα (pf. late), ἔσφαγμα, -εσφάγην, the forms being reg., all except the last. The pres. is also found as σφάξω, but σφάττω is the usual prose form. The compounds ἀπο-, ἐπι-, and κατα- are used: ἀπέσφαξεν ἑαυτόν, *he slew himself.*

b. σφαγή, *slaughter, massacre*. As a part of the body, σφαγή is the hollow place where neck and collar-bone join. Thuc. (4. 48) speaks of men killing themselves *by thrusting arrows down into their throats*, οἰστούς ἐς τὰς σφαγὰς καθίεντες. Hence σφάττω strictly means *to kill by piercing or cutting the throat.* σφαγένες, *one who slaughters or butchers.* σφαγιάσομαι (D.M.), *cut the throat of a victim, sacrifice* (τῇ θαλάττῃ ταῦρον, *a bull to the sea*). σφάγιον, *an animal for the slaughter, a victim.*

Σφάλλω, *trip up, σφαλῶ, ἔσφηλα* (pf. late), ἔσφαλμα, ἔσφάλην. Fut. σφαλήσομαι (σφαλοῦμαι is very rare).

The lit. meaning is not the common one: *trip up* gave rise to the derived meanings *cause to fall or fail, overthrow, baffle, disappoint, deceive.* The word is especially common in the pass., *be overthrown, fall, fail, be disappointed, etc.* The meaning *fail* is sometimes sharply brought out by being contrasted with κατορθῶ, *succeed.* b. σφάλμα, *a false step, a trip, failure.* σφαλερός, *likely to make a person trip or stumble:* hence, *dangerous.* ἀσφαλής, *safe, i.e. not to be tripped up.* ἀσφάλεια, *safety.*

Σώζω, *save, rescue, preserve, σώσω, ἐσωστα, σέσωκα, σέσωσμαι* or *σέσωμαι, ἐσώθην*, the irregularity being that the *σ* is sometimes omitted in pf. pass., and is always omitted in aor. pass. (and of course also in *σωθήσομαι*). These sigmaless forms are from the Homeric *σώω*.

b. The pres. system (all the forms with *ι*) is often written **σάζω**, the form with iota being supported by Attic inscriptions. [Cf. θνήσκω and μιμησκω in pres. system.] c. The pass. is frequently to be rendered *escape*, as: *ἐσφύσοντο* (*ἐσώθησαν*) *ἐπὶ τὴν γῆν, they escaped to the land.*

d. The compounds **ἀνα-** and **δια-** are often used, **ἀνασφέζω** (or mid. **ἀνασφέζομαι**) suggesting *the finding again* (*ἀνά*) of something that had been once possessed and lost; while **διασφέζω** (or **διασφέζομαι**, mid.) suggests bringing something *safely through* a period of danger. **ἀνασώσασθαι τὴν πατρῴαν δόξαν**, *to regain (retrieve) their ancestral reputation.* **τὰ πλείστου ἄξια ἐλάμβανον ἡς διασωσόμενοι, they were seizing their most valuable things in the hope of (ἡς) eventually (διά) saving them.**

B. **σῶμα**, *body*, i.e. that part of the man that can be *kept* or *retained* after death: the immortal part escapes us (*ἐκφεύγει τῆμάς*. Cf. Pl. Phaedo, 115, c). **σωματοειδής**, *corporeal*. **σωτήρ** (-*ηρος*), *saviour, preserver*: 'Ο **Κύριος καὶ Σωτήρ**, *the Lord and Saviour*. **σωτηρία**, *safety, preservation, salvation*. **σωτήριος, ον, affording safety**: *εἰ ἐλέχθη ὁ λόγος, σωτήριος ἀν τὴν, if the word had been spoken (or, if the speech had been delivered), it might have saved us.* The neut. pl. **σωτηρία**, agreeing with *ἱερά* understood, means *thank-offerings for deliverance*. **SOTERIOLOGY**, one of the divisions of treatises on theology, embraces all that pertains to the *doctrine of salvation* (**σωτηρία**).

b. There are two defective adjs. for *safe*, limited to nom. and acc. sing. and pl. They are **σῶος** (or **σῷος**) and **σῶς**.

Sing.

N. **σῶος** or **σῷος**. **σῶα** or **σῷα**. **σῶον** or **σῷν**.

A. **σῶον** or **σῷν**. **σῶαν** or **σῷαν**. **σῶον** or **σῷν**.

Plural.

N. **σῶοι** or **σῷοι**. **σῶαι**. **σῶοι** [*σῶα* once, in Plato].

A. **σῶαι**. **σῶαι**.

All the forms of **σώσ** are written with or without **ι** subs.

The pass. part. of **σώζω** (**σωζόμενος**, **σωθείς**) may be used, of course, adjectively.

c. SOZODONT, *tooth-preserved* (**ό όδονς**, **όδόντος**). CREOSOTE, *meat-preserved* (**τὸ κρέας**, *meat*), is, as its name indicates, an *anti-septic* (see under **σήπω**).

T.

Τείνω, *stretch, extend, τενῶ, ἔτεινα, τέτακα, τέταμαι, ἔτάθην.* The mid also is used; fut. and aor. -**τενούμαι** and -**ετεινάμην**.— The simple stem **τεν-** rejects the **ν** in the perfects and the aor. pass., and changes **ε** to **α**. Cf. **στελ-**, **ἔσταλκα, ἔσταλμαι, ἔστάλην.**

a. Like *stretch, extend, τείνω* may be intrans.: **τὸ τείχη ἐπὶ τὸν λιμένα τείνει**, *the walls extend to the harbor.* b. Also, it means *tend*, as: **ποῖ τείνει τοῦτο**; *whither does this tend?* c. Closely akin to the notion of *stretching* is that of *straining, exerting one's self*, a meaning found in the simple verb, and in some of the

B.

COMPOUNDS.

1. **ἀνατείνω**, *stretch up: ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω* (ογ 'ἀράτω) **τὴν χείρα**, *all in favor of this motion will signify it by holding up the hand* (lit. to whomsoever these things seem good, let him, etc.).

2. **ἀποτείνω**, *stretch off: δρέπανα ἐκ τῶν ἀξόνων ἀποτεταμένα, scythes extended out from the axles.* [ο ἄξων.]

3. **ἔκτείνω**, *stretch out, extend. τὸ ἄγαλμα ἔστηκεν ἔκτείνον τὴν χείρα, *the statue stands with its hand outstretched (stretching out its hand).* **ἔκτεινον τὴν χειρά σου**, *stretch forth thine hand.**

4. **παρατείνω**, *extend along: παρετέτατο ή τάφρος, the trench had been extended along.* ο **παρατακιδὸς** (unattic) **χρόνος**, *the imperfect tense, i.e. the tense whose action properly stretches alongside of some other action, as: she was singing, when I came in, ηδεν ὅτε εἰσῆλθον.* See AORIST, p. 13.

5. **προτείνω**, *stretch forward, extend before: τὸν χαλίνὸν τῷ ἵππῳ προτείνει οἱ ἵπποκόμος*, *the groom (hostler) holds out the bridle before the horse.* η **ἄκρα προτείνει** *εἰς τὴν θάλατταν*, *the cape (promontory)*

stretches forward into the sea. The noun *πρότασις* (unattic), a *putting forward, proposition*, was used to denote a *conditional proposition*; hence PROTASIS.

B. The word *τάσις* is unattic. It means *a stretching, extension*. Instead, we have *τόνος* (from *τεν-*, as *λόγος* from *λεγ-*); *τόνος* lit. means *a stretching or straining*: also, *TONE, pitch, accent*. The connexion of thought is easy and natural: *stretching* a chord causes its *tone* or *pitch* to vary. Hence *OXYTONE* (όξυς, *sharp*). *ATONICS* are the words without accent (*toneless*), i.e. the enclitics and proclitics. When one's sinews (*τένων, τένοντος, tendon*) are relaxed and need bracing to make them *tense*, a *TONIC* (something to *stretch* them) is prescribed. Under *ἀνατένω* above, we saw the method of voting by holding up the hand. This gave the Greeks a queer verb, *χειροτονέω*, *to hand-stretch* any one, i.e. *elect* him by this method. The verb is reg. throughout, as is its opposite *ἀποχειροτονέω*, *vote any one off*, i.e. *reject* or *defeat* him. The nouns are *χειροτονία*, *election*, and *ἀποχειροτονία*, *defeat* (in an election). To speak of *hand-stretching* any one is no stranger than to say *to black-ball* a person.

Τελέω, *end, finish, pay, τελῶ* [for *τελέσω*], *ἔτελεσθα, τετέλεσκα, τετέλεσματ, ἔτελέσθην*. (Fut. mid. *τελοῦματ*. and aor. mid. *ἔτελεσμαν* are not frequent.) The pres. and fut. are thus identical in form in the act. and mid., as are pres. and fut. of *καλέω*.

b. Besides the meaning *end, complete*, *τελέω* also means *pay*, especially *pay taxes*. *τὸ τῆματο τοῦ τείχους ἔτελεσθη*, *the half of the wall was finished*. *τοῦ λιμένος τὴν χώσιν ἐπέμενον τελεσθῆναι*, *they were waiting for the obstruction of the harbor to be completed*. *προσ-θήθον ἀνδρὶ ὁ τετέλεκε χρήματα σοφισταῖς πλειω τῇ ἐνύπαντες οἱ ἄλλοι*, *I went to a man who has paid more money to professors than all the others put together*. *τέλος ἐν τῇ πόλει μηδεὶς μηδὲν τελείω, let no one in the State pay any tax*.

B. a. *τέλος* (*τό*), *end, completion*: also *tax* (as in the ex. above). It is often used adverbially, *τέλος* or *τὸ τέλος* meaning *finally, at last*.

b. Connected with the meaning *end* are: *ἀτελής*, *not brought to an end, incomplete, unfinished*. *τελεός* (or *τέλεος*), *finished, complete, perfect*. *τελεώ* (more frequent in prose than *τελειώ*), *bring to completion or perfection*. *παντελής*, *all-ended, complete, entire, as*:

πανοπλίᾳ παντελεῖς κοσμηθῆναι, *to be adorned with a full and complete suit of armor.* [PANOPLY.] The adv. παντελῶς = *completely, wholly, entirely*, as: ὁ σῖτος παντελῶς ἐπελελοίπει, *the food had completely given out.* τελευτή, *end.* For τελευτὴ βίου, *end of life*, τελευτή is often used alone, = *death*: μετὰ τὴν τελευτὴν τοῦ Περικλέους, *after the death of Pericles.* τελευτάω, *come to an end*: τὸ θέρος ἐτελέστα, *the Summer was drawing to a close.* It is also the common word for *die*, i.e. *end life* (βίου τελευτάν), βίου being usually omitted: ἐπειδὴ ἐτελεύτησε Δαρείος, *after Darius died.* τελευταῖος, *last*: η τελευταῖα συλλαβή, *the last syllable.* As adv., *lastly, in the last place*, τὸ τελευταῖον or simply τελευταῖον (= τὸ τέλος or τέλος) is used.

c. Connected with the meaning *pay* or *tax* we find ἀτελής, *exempt from taxes*; this adj. therefore has both of the main meanings, *end* and *pay*, involved in it. ἀτέλεια, *exemption from taxes*, or *exemption in general*, as: ἀτέλεια πρᾶγμάτων, *exemption from trouble*, the idea of *payment* being lost sight of, just as in our word *monopoly* (see under πωλέω) the notion of *selling* often vanishes, as in *to monopolize the attention of the company.* εὐτελής, *cheap.* εὐτέλεια, *cheapness.* πολυτελής describes that for which one has to *pay much*, hence *expensive, costly.* πολυτέλεια, *expensiveness, costliness.*

C.

COMPOUNDS.

a. In some of these, as in ἀπο-, ἐπι-, and συν-, both meanings, *end* and *pay*, are found. b. In others, as in δια- and ἐκ-, only the meaning *end*. c. In others, as in προσ-, προ-, and ὑπο-, only the meaning *pay*. d. Some of them have corresponding adjs. in -ής, as συντελής and ὑποτελής; and on the other hand we have the adj. ἐντελής, *full, complete*, without any corresponding verb.

e. In the compounds in which the meaning *end* occurs, the general idea is *finish, achieve, complete*, with only about as much difference as can be seen in “*bringing anything off* (ἀπό) to an end, *through* (διά) to the end, *out* (ἐκ) to the end, putting the *finishing touches upon* (ἐπι) anything,” etc.

1. διατελέω, besides the trans. meaning *go through with to the end*, is most commonly used in the sense of *continue*, but not with the infin. as in Engl. διατέλει ἀσπερ ἡρξω, *continue just as you began.*

διετέλει ἔρωτῶν, *he continued asking or to ask; or he asked continually.* [Continuous is συνεχής; ἔχω, D, 14.]

2. συντελέω, *pay together with others, subscribe or contribute money.* [συμβάλλομαι is a more general word for contribute. See βάλλω, C, 15, c.] συντελεια, *contribution, subscription.* ὁ συντελικὸς χρόνος = the perfect tense; ὁ ἵπερσυντελικὸς χρόνος, the pluperfect tense. [Both words unattic.]

Τέλλω is used in prose in two compounds:

1. ἀνατέλλω is used in pres. impf. and aor. act. (ἀνέτελε) with the intrans. meaning *rise*, of the heavenly bodies (= ἀνέχει or ἀνίσχει): ὅταν ὁ ἥλιος ἀνατελῇ, *when the sun has risen.* So the noun ἀνατολή, *rising*, opposed to δύσις, *setting.* Later on, ἀνατολή was used for the *Orient*, the *East*, and from ἀνατολικός (unattic) = *eastern*, we have ANATOLIC, as *Anatolic literature*, the literature of the East. ὁ Μέγας Ἀνατολικός, *the Great Eastern.*

2. ἐντέλλομαι, *command* (τινὶ ποιεῖν τι), is found in pres. impf. and aor. mid. (ἐντειλάμην). The perf. is used as pass.: τὰ ἐντεταλμένα, *the things commanded.* — ἐντολή, *command*; in N.T. also ἐνταλμα: καὶ νῦν ἐντολὴν δίδωμι ὑμῖν, *a new commandment I give unto you.*

Τέμνω, *cut, lay waste, ravage, τεμῶ, ἔτεμον, τέτμηκα, τέτμημα, ἐτμήθην.* The mid. occurs, with fut. τεμοῦμα and aor. ἐτεμόμην.

From the habit of cutting down the trees, orchards, etc., in an enemy's country, the word took on the meaning of *ravage, lay waste*, as: τὴν γῆν ἔτεμον, *they proceeded to ravage the country.* εἰ μέγα ἡ βαθὺ τὸ τμῆμα ἡ ἀλγεινόν, τοιοῦτον τμῆμα τέμνεται τὸ τεμνόμενον οἷον τὸ τέμνον τέμνει, *if the cut is large or deep or painful, the thing cut is cut just such a cut as the cutter cuts.* δίχα τεμεῖν, *to cut in two.* ἀποτέμνω, *cut off* (τὴν κεφαλὴν τινί, *anybody's head*). διατέμνω, *cut through.* ἐκτέμνω, *cut out.* κατατέμνω, *cut down, or cut to pieces.* ὑποτέμνω, *cut from under, as: ὑποτέμοι ἀν τὰς ἐπιδάς αὐτῶν, he would cut their hopes from under them.*

B. The word for a *cut* is either *τμῆμα* or *τομή*. Still a third word is *τμῆσις*, which gives the grammarians the term *TMESIS*, the cutting apart of a preposition and its verb and putting other words

in between. — The unattic word *τόμος*, *a cut, slice, section*, became used of the section of a literary work, hence *a volume*, a ΤΟΜΕ. *ἄτμητος, ον, uncut*: γῆ ἄτμητος, *land not laid waste*. *ἄτομος, ον, uncut*: also *incapable of being cut smaller*, ΑΤΟΜ. The verb *ἐπιτέμνω, cut upon* anything, developed a later meaning, *take a short cut to* anything, *abridge*; hence, its noun *ἐπιτομή* (in Attic = *a cut upon* anything) came to mean *an abridgment*, ΕΡΙΤΟΜΕ. The verb *συντέμνω, cut together = cut up in pieces*. Then, as cutting a thing up in small pieces often enables it to be put in smaller compass, *συντέμνω* came to mean *cut short*, i.e. to make a speech short and *concise*. Notice that the same idea of *cutting up* so as to bring the pieces *together* (*σύν, con*) more compactly, lies in the word *concise* (*concidō, concisus*). Hence *σύντομος, ον, short, concise*: *συντομάτερος λόγος, a shorter, more concise account*. ή *συντομωτάτη ὁδός, the shortest way*. *συντόμως, concisely*.

b. From *ἀνατομή* (unattic), *a cutting up, dissection*, we have **ANATOMY**. **PHLEBOTOMY** = *vein-cutting, blood-letting* (ή *φλέψ, φλεβός, vein*). **TRACHEOTOMY**, the operation of cutting into the wind-pipe (ή *τράχεια, the wind-pipe*). **ENTOMOLOGY**, the study of insects: *ἔντομον* (unattic) = *insect*, so called from the shape, as so many insects have the appearance of being nearly *cut in two*.

Τήκω, *melt* (trans.), (τήξω perhaps not in Attic prose), *ἔτηξα*: δέ *ἥλιος τήκει τὴν χιόνα, the sun melts the snow*. *κηρὸν διατήξας, having melted some wax*. On the other hand we say *χιών τήκεται, is melting*; *ἔτάκετο, was melting*; *ἔτάκη* (2nd aor. pass.), *melted*; *τέτηκε, has melted*; *ἔτετήκει, had melted*. No *fut.* in this meaning seems to occur. *τηκτός = melted, or capable of being melted*. Its negative is *ἄτηκτος, ον*.

Τίθημι, *put, place, θήσω, ἔθηκα, τέθεικα, τέθειμαι* (as *middle only*), *ἔτέθην*. *Fut. pass. τεθήσομαι. Fut. mid. θήσομαι. 2nd aor. mid. ἔθέμην*.

A. a. In the act. the kappa aor. is used mainly in the sing.; but *ἔθηκαν* in the pl. is frequent, and *ἔθηκαν* also occurs, though rarely. The aor. indic. therefore is inflected, *θῆκα, ἔθηκας, ἔθηκε: ἔθετον, ἔθέτην: ἔθεμεν, ἔθετε, ἔθεσαν οὐ ἔθηκαν*. b. The synopsis of aor. act. is *ἔθηκα, θῶ, θείην, θέσ, θείναι, θέσις*, as the kappa

aorists (ἔδωκα, ἔθηκα and ἤκα from “ἴημι”) are all limited to the *indic.* *c.* The syn. of 2nd aor. mid. is ἔθέμην, θέματι, θείμην, θοῦ, θένθα, θέμενος. *d.* The imperatives are accented θές, σύνθες, ἔνθες, ἀπόθες, ἔπιθες, etc. Mid. θοῦ and ἔνθεν; but with a prep. of two syllables, κατάθου. *e.* In the opt. mid. the forms τιθοίμην, τιθοῖο, τιθεῖστο, etc.: -θοῖστο (as ἔπιθοῖστο), -θοίμεθα, -θοῖσθε, -θοῖντο are often found; in fact, some good authorities prefer these forms to the others (τιθείμην, τιθεῖο, etc.). In the comp. verbs we find *e.g.* συνθεῖστο, συνθοῖστο, and σύνθειστο. Cf. “ἴημι, *A*, *h*. *f.* Notice τιθεῖς and τεθεῖς, gen. τιθέντος and τεθέντος, pres. act. and aor. pass. In τιθέντος, τι- is the reduplication (as δι- in διδωμι), and θε- is the stem of the verb. In τεθέντος, τε- is the stem, changed from θε- for euphony, and θε- is the characteristic of the aor. pass. part. (λυθέντ-ος). *g.* The perf. pass. of τίθημι is κείματι. See under κείματι. *h.* The pf. act. is τέθεικα in texts and grammars, but τέθηκα (reg.) in inscriptions.

B. Beyond the meanings *put*, *place*, notice only the following: 1. τίθημι is the word for *make*, when used with νόμος, *law*. The act. is used of the lawgiver (*νομοθέτης*), and the mid. is used when people are making the laws for themselves. Thus: Σόλων νόμους ἔθηκεν, *Solon made laws*; but: οἱ Ἀθηναῖοι νόμους ἔθεντο (τέθεινται), *the Athenians made (have made) laws (for themselves)*. In the pass. νόμος ἔτεθη, *a law was made*; νόμος τεθήσεται, *a law will be made*; but νόμος κείται, *a law has been made*.

2. Notice the ever-recurring military expression τὰ ὄπλα ἔτιθεντο (ἔθεντο) = *they halted under arms*, *i.e.* the soldiers often retained their arms (did not go and stack them), but let shield and spear rest on the ground.

C. Simple Derivatives are in part:

θέμα (unattic), something *set* before one for discussion; hence THEME. In the grammars θέμα denoted a primitive word, or the *set* (fixed) part of a word; thus λυ- is called the *theme of λύω*. θεμέλιος, *foundation*: τὸ ὕδωρ ὥρετο ὑπέρ τῶν θεμελίων, *the water began to rise above the foundations*. θεμελιώ, *lay the foundation* (not common in Attic, but found in Xen.). Σὺ κατ' ἀρχάς, Κύριε, τὴν γῆν ἔθεμελιώσας, *Thou, Lord, in the beginning didst lay the foundation of the earth*. θέμις, *that which is set, fixed, established*, by

usage and custom; hence, that which is *right and lawful* according to this standard. In Attic usually indecl. θέμις ἔστιν, *it is right*: στὸ θέμις τῷ θεῷ φεύδεσθαι, *it is not right for the god to lie*. In the same sense, θεμιτόν (neut. of θεμιτός), *lawful, right*. θέσις, *a putting, placing, putting down: position*. η θέσις τελῶν, *the imposition of taxes*. η θέσις τῶν δπλῶν, *the putting down of one's arms*. η θέσις νόμων, *the making of laws*. αντὸς ἐθεάτο τὴν θέσιν τῆς πόλεως, *he viewed in person the situation of the city*.—THESIS, a subject *set for discussion*. In prosody THESIS, *the downward beat*, from putting the foot down in beating time; oppose to Arsis (see under αἱρω). θεσμός, an earlier word for *law*, νόμος being the usual word. Drako's laws were called θεσμοί, and Solon's, νόμοι: one was a θεσμοθέτης (*lawgiver*), and the other a νομοθέτης (*nomothetēs, make laws*). θήκη, a place for *putting things*, a *box, chest*; especially a *coffin*. From θήκη and βιβλίον (*book, BIBLE*), came βιβλιοθήκη (*unattic*), *library* (German *Bibliothek, library*).

D.

COMPOUNDS.

Τίθημι is compounded with all 18 prepositions, and with 16 of them in Attic prose, the exceptions being ἀμφὶ and ὑπέρ.

1. ἀνατίθημι, *set up*, is used esp. of offerings consecrated to a god and *set-yp* in his temple; then, in general, *to dedicate to a god*: τὴν νῆσον ἀνέθηκε τῷ Ἀπόλλωνι, *he dedicated (consecrated) the island to Apollo*. ἀνάθεσις = *dedication* (ἀνδριάντος, *of a statue*; τρίποδος, *of a TRIPOD*, etc.). That which was *set up* or *devoted* was called ἀνάθημα, *a votive offering*. But a thing may be dedicated to a god to receive his blessing or his curse. In the latter sense the word was ἀνάθεμα (*unattic*), *an accursed thing*. Hence ANATHEMA.

b. A second and very common meaning of ἀνατίθημι is *impute, ascribe anything to any one*: σοι τὴν αἰτίαν ἀναθήσουσι, *people will ascribe the blame to you (lay the blame on you)*. τὰ ἀριστεῖα ἔκενοις ἀναθετέον, *we must ascribe (or assign) the need of valor to them*.

2. ἀντιτίθημι, *set one thing over against another, place in opposition*. Hence ἀντίθεσις, *opposition*, ANTITHESIS.

3. ἀποτίθημι, *put off*, is most common in the mid., either *put off FROM one's self*, or, *put off FOR one's self*; *lay aside* has these same two uses. Thus: τὴν ὑμετέρāν βραδυτήτα δεῖ ἀποθίσθαι, *you must*

lay aside your slowness (put it off FROM yourselves). ἐπιτίθεια ἀποθέσθαι, to put provisions away FOR one's self, lay them aside for future use. The word *reserve* is often an exact rendering: τοῦτο εἰς αὐθις ἀποθάμεθα, let us reserve this for another time. Xen. (Mem. 2, 1, 31) describes the votaries of pleasure as *having run through their pleasures in youth* (τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες), and *having reserved*, (put off, deferred) their hardships till old age (τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι). Pf. pass.: ταῦτα τοῖς δεσπόταις ἀπόκειται, these things have been reserved for the masters. ἀπόθεσις, a laying aside. ἀποθήκη, a place for storing away, store-house. It is this word that gives us APOTHECARY, now limited to mean one who keeps drugs and medicines in store.

4. **διατίθημι**, place apart (*dis-pōnō*), *arrange, dispose*. In the act. its special meaning is, *treat any one (well, ill, kindly, harshly, etc.)*; *bring him into some state or condition*: ἀπαντας ἀπίστως πρὸς τὴν ἄνθρωπον διαθέμεν; shall we make all men feel distrustfully towards ourselves? ὅταν οὖτε διαβήσῃς τοὺς Ἑλληνας, ὥσπερ ὁρᾶς τοὺς ἑταίρους τοὺς σους πρὸς σὲ διακειμένους, when you have made the Greeks feel (towards you) just as you see that your friends feel towards you (where διακειμένους is used as the perf. pass. of διατίθημι).

b. The mid., *arrange or dispose of for one's self*, has besides, as a frequent meaning, *dispose of one's property* either by sale or by will, *make a will*, as: ἦν τις ἀποθάνη μὴ διαθέμενος, if a man dies without having made a will. The word for a will, *testament*, was διάθεσις or (much more usually) διαθήκη: διαθήκην διαθέσθαι, to make a will. διαθήκην καταλιπεῖν, to leave a will. διαθήκην ἄκυρον ποιησα, to set a will aside, invalidate it (τὸ κύρος = *validity*). **Ἡ Καινὴ Διαθήκη**, *The New Testament*. The other word διάθεσις = *disposition*, in the sense of *arrangement, or sale* (διαθέσθαι, to dispose of by sale), or *state of feeling, condition*. From this last use comes the medical term DIATHESIS, a person's *condition, state of health*.

5 and 6. **εἰστίθημι** and **ἐντίθημι**, *put into or in* (εἰς τὸ πλοῖον, into the boat). The mid. is used in the same sense.

7. **ἐκτίθημι**, *set out, expose* (ex and *pōnō*): Κύρος ὑπὸ τοῦ πάππου ἐξετίθη, *Cyrus was exposed* (put out to die) by his grandfather.

8. **ἐπιτίθημι**, *place upon*: τοὺς νεκροὺς ἐπὶ πυρὰν ἐπιθέντες, *placing the corpses upon a funeral PYRE*. μεγάλην ζημιὰν αὐτῷ ἐπίθεσαν, *they*

laid (imposed) a heavy penalty upon him. In the mid., the literal meaning is also found, *put on for one's self*; but the usual middle meaning is *attack* (*τινί*, = *προσβάλλω*), lit. *set one's self on* (as we speak of *setting a dog on* any one): *τοῖς πολεμίοις ἐπέθεντο, they attacked the enemy.* — *An attack* is *ἐπίθεσις* (= *προσβολή*): *ἐπίθεσις ἤγεντο, an attack was made.* — But as an illustration of the arbitrary limitation of the meanings of words, in the adj. *ἐπίθετος, ον*, the meaning "attack" disappears, and the lit. idea returns, *put on, added.* It gives us *ΕΡΙΤΗΤ*. *ἐπίθετον* (unattic in this sense) = *adjective (added to a substantive).* And to make the matter worse, *εὐπίθετος* = *easy to attack.*

9. *κατατίθημι, put down, deposit* (*dē* and *pōnō* exactly = *κατά* and *τίθημι*). It also means *lay up, i.e. put by in store* for future use, just as we *lay up* money by *depositing* it (*putting it down*) in the bank.

10. *μετατίθημι, change* (*μετά*) *the position, transpose.* Hence *ΜΕΤΑΘΕΣΙΣ, transposition* of letters, as when *βαλ-* is changed to *βλα-*, forming *βεβληκα*, etc. [See *μεταβάλλω* for *change* and *changeable.*]

11. *παρατίθημι, set by the side of, place by any one, esp. with τράπεζα (table), set a table before any one; or, with articles of food, as: παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα παντοῖα, they would place on the same table meat of all kinds.* When the Greek general Pausanias was beginning to put on airs, Thuc. says *τράπεζαν Περσικὴν παρετίθετο, he caused a Persian table to be set for him* (where the mid. voice has a *causative* meaning). b. In the mid. it also means *put something of one's own with* (*παρά*) any one, *deposit with, entrust*; but *παρακατατίθεμαι* is generally used in this sense: *ἀπαιτεῖν ὁ παρακατεθέμην τῷ φίλῳ, to ask back what I left with my friend for safe keeping.* *ἀποδιδόναι ὁ τις παρακατατίθεται, to return what any one deposits.* *παρακαταθήκη, a deposit, anything entrusted to another for safe keeping.* — *PARENTHESIS, something put in as one goes along.*

12. *περιτίθημι, put around: περιέθηκε στέφανον περὶ τὴν κεφαλήν, she put a garland about her head.* Of clothes, *put on; σκευὴν περιθέσθαι, to put on apparel.*

13. *προστίθημι, put to, add* (cf. *πρὸς τούτοις, in addition to these things*): *προσθεῖναι τι τοῖς ἥδη εἰρημένοις, to add something to what*

has been already said. Its opposite is ἀφαιρεῖν, *take away, subtract*. πρόσθεσις, *addition*. (ἀφαιρεσις, *subtraction*). προσθήκη, *something added, an addition, annex*.

14. προτίθημι, *place before, propose* : ἀθλόν τινι, *a prize to any one*. ψῆφος προετίθη, *a vote was proposed*. νεκρὸν προτίθεναι, *to lay out a dead body (for burial)* : νεκρὸς πρόκειται, *a corpse has been laid out*. ή πρόθεσις νεκροῦ, *the laying out of a corpse*. ή πρόθεσις ἐξ, *the preposition ἐξ (unattic in this sense)*.

15. συντίθημι, *put together, compose* (*con* and *pōnō*) : μῦθον ἄν συνθήκεν Αἴσωπος, *Aesop would have composed a fable*. [ό μῦθος, ΜΥΤΗ. μῦθολογία, ΜΥΘOLOGY.] τὸ σῶμα σύγκειται ἐξ ὄστων καὶ νεύρων, *the body is* (literally, *has been*, cf. ζεύγνυμι, *b*) *composed of bones and sinevus (νεύρον)*. *b*. The mid. has a common and special meaning, *make an agreement, agree to anything* (*ταῦτα, these things*; *τὴν εἰρήνην, the peace*). *c*. The lit. (active) meaning is seen in σύνθεσις, *a putting together*, SYNTHESES. The middle meaning is seen in σύνθηκη, *an agreement*; esp. of parties at war, *a compact, truce*, usually in pl. αἱ σύνθηκαι; and in σύνθημα, *watchword (the word agreed upon)*. σύνθετος, ον, *compound* : σύνθετα ἐπίθετα, *compound adjectives*.

16. ὑποτίθημι, *put under, in various senses*. *a*. literal, as: φοίνικας ὑπετίθει, *he put palm-trees underneath*. *b*. From this lit. meaning easily came the one that underlies the word ΗYPOTHESIS (*ὑπόθεσις*), *lay down as a foundation, suppose (sub and pōnō), take for granted, assume*. The mid. is esp. common in this sense. Accordingly, a *hypothesis* is something *assumed as a foundation or basis on which to erect some doctrine or theory*. The word *supposition* is the exact parallel of *hypothesis* (*sub = ὑπό*). *c. put down as a pledge, mortgage*: τὴν οἰκλāν ὑπέθηκεν, *he mortgaged the house*. This meaning went over to *ὑποθήκη*, whence the law term ΗYPOTHECATE, *to mortgage*.

E. Finally, we add (to make up for those two lacking prepositions!) νουθέτω (reg. νενουθέτηκα, -μαι, ἐνουθετήθην), *put in mind, not in the sense of ἀναμιμησκω, remind, but in the sense of admonish*. This admonishing may be done by counsel or argument; or, if this does not answer, by blows (*πληγαῖς*), and so it sometimes = *correct, chastise*. *Admonition* is νουθέτησις or νουθέτημα. λόγοι νουθετητικοί (or νουθετικοί), *words of admonition*.

Τίκτω, *beget, or bring forth, bear, τέξομαι* (oftener than *τίξω*), *έτεκον, τέτοκα.*

τέκνον, *offspring, child, used of young animals as well as of children.* [A poetical word for this is *τὸ τέκος.*] τοκεύς, *a parent (γονεύς is the more common word).* τόκος (ό), *interest on money, that which the capital produces or “begets”:* ἀτοκος, *οὐ, not yielding interest; ἐνιαυτὸν ἀτόκῳ χρήσθαι τῷ ἀργυρῷ, to use the money for a year without interest.* τέκτων (-ονος), *a carpenter, lit. a producer.* ἀρχιτέκτων (-ονος), *master-builder, engineer, ARCHITECT.* τεκτανομαί (*τεκτανοῦμαι, ἐτεκτηνάμην*), *be a carpenter, do carpenter's work; in general, to frame, build.* η τεκτονική (sc. τέχνη), *the carpenter's trade.* τέχνη itself belongs here, with its enlarged meaning of *trade, profession, art, etc., i.e. that by which anything is produced, made, brought into existence.* Hence we get TECHNICAL, τεχνικός, *belonging to a trade or profession.* τεχνίτης, *one engaged in some trade, art, profession; artisan, artist, craftsman.*

Τίνω, *pay, pay back, τίσω, ἔτισα, -τέτικα, -τίτισμαί, -ετίσθην.* [In inscriptions of the classic period *τείσω, ἔτεισα, and ἐτείσθην* are the forms.] This verb usually means to pay something in the nature of a penalty, as: τινέτω τὴν βλάβην, *let him make good the injury (sustained).* The compounds ἀπο- and ἐκ- are frequent: τούτου ζημιῶν ἀποτίστεον, *for this he must pay a fine.* διπλάσιον ἐκτισάτω τῷ βλαφθέντι (βλαφέντι more common), *let him pay double as much to the one who was injured.* δεδίσθω ἔως ἂν ἐκτίσῃ, *let him remain in prison till he pays out his fine (ἔως ἂν ἀποτίσῃ, until he pays it off).* In the mid., *take one's own payment, avenge one's self,* but rare in prose. τίσις, *punishment, vengeance (not common in prose): ἔκτισις, full payment.*

Τιτρώσκω, *wound (stem τρο-), τρώσω, ἔτρωσα (pf. act. late), τέτρωμαί, ἔτρωθην.*

Τιτρώσκω from τρο- is exactly parallel with γιγνώσκω from γνο-. The Greeks spoke of *wounding ships, i.e. disabling them.* τραῦμα, *a wound.* Thuc. (alone of Attic writers?) uses τραυματίας (-ευ), *a wounded man, usually expressed by a part., as τετρωμένος.* The word τραυματίζω, *wound, is also used: πολλὰ τραυματισθείς, having received many wounds (or, having been wounded in many places).*

Τρέμω, *tremble*, has only the pres. act. An aor. ἤτρεσα, *I trembled*, from τρέω (poet.), is found (rarely) in A.p.— ὁ τρόμος, *a trembling*. Of course Latin *tremō*, *tremble*, is kin to this word.

Τρέπω, *turn*, τρέψω, ἤτρεψα, τέτροφα (τέτραφα rarely), τέτραμμα, ἤτράπην (ἤτρεψθην rarely).

A. a. This verb is noteworthy as being the only one in the Greek language that has all 6 aorists; but ἤτραπον is poet., and ἤτρεψθην is rare in Attic. b. Further, τρέπω is one of a very few verbs that have the 2nd aor. *in act. and pass. at the same time*. c. As to the meaning of the aorists, ἤτρεψα and ἤτρεψάμην are always *transitive*; ἤτρεψα either in the general sense of *turn*, or in the specific sense of *turn to flight, rout*: and ἤτρεψάμην only in this last sense, so that, *they put the enemy to flight*, is either *τούς πολεμίους ἤτρεψαν* or *ἤτρεψαντο*; and ἤτράπησαν (rarely ἤτρεψθησαν) = *they were put to flight*. d. In the intrans. sense, *turn (one's self)*, the aor. is either ἤτραπόμην or ἤτράπην. e. τέτραμμα is used both as mid. and pass., and often we may count it as either. The part. τετραμμένος is often used of places, to denote the direction towards which they are turned, towards which they lie: χωρίον (χώρα) πρὸς τὸ πελαγός τετραμμένον (-μένη), *a place (country) turned (lying) towards the sea*.

B. τρόπος (ό), lit. *a turn*, is usually figurative and means *way* or *manner*: τούτῳ τῷ τρόπῳ or (adverbial accus.) τοῦτον τὸν τρόπον, *in this way, in this manner, after this fashion*. Then, just as we speak of a man as having a *turn* for some particular thing, so τρόπος denotes one's *moral turn or bent*; hence it is the word for *disposition, character*, as when Xen. says of Cyrus: οὐ γὰρ ἦν πρὸς τὸν Κύρου τρόπου ἔχοντα μηδ ἀποδιδόντα, *for it was not Cyrus's way (or, was not in accordance with Cyrus's character), not to pay, if he had (the money to pay with)*.

b. τροπή, in the lit. sense of *turn*, is commonly applied to the semi-annual turning of the sun, June 21st and Dec. 21st. αἱ θεριναὶ τροπαὶ (τὸ θέρος, *Summer*), the *summer solstice*: αἱ χειμεριναὶ τροπαὶ (ὁ χειμῶν, -ώνος, *Winter*), the *winter solstice*. From τροπικός (unattic), or its pl. οἱ τροπικοί (sc. κύκλοι, *circles*) we have **TROPICS**. — **HELIO-TROPE** (ἥλιοτρόπιον, unattic), *turning to the sun*. β. τροπή was also used (not in Attic) to denote a *rhetorical turn*; hence **TROPE**,

a figure of speech. The adj. TROPICAL is used in this sense also, as: *a tropical expression*. γ. Lastly, τροπή had the military sense of *rout, turning the enemy to flight*: τροπὴν τῶν ἐναντίων ποιήσασθαι, *to rout the foe*. That which was erected as a monument of an enemy's defeat was a τρόπαιον, TROPHY (also τροπαῖον). ἀτραπός (ἢ), *path, that which will keep one from turning out of the way*. **Ἀτραπός** was one of the Fates (Μοῖραι), who never turned from her purpose. See under λαγχάνω.

C.

COMPOUNDS.

1. ἀνατρέπω, *turn bottom side up, upset, overturn, overthrow, ruin, destroy*: ναῦν ἀνατρέπειν, *to capsize a ship*. πολίτεα (ορ πόλις) ἀνατραπμένη, *an overthrown (subverted) government (State)*. τί πόλις δοκεῖ ἀνατετράφθαι, *the state seems to have been overthrown*. ἔξω αὐτῆς οὖσα τῇ γυνῇ ἀναπηδήσασα τὴν τράπεζαν ἀνατρέπει, *the woman, being beside herself (with terror), sprang up and upset the table*. [ἀνατρεπτικός, *subversive* (τῆς πόλεως, *of the State*); and ἀνατροπή, *overthrow, ruin*, both occur in Plato, *once at least*.]

2. ἀποτρέπω, *turn off, turn any one away from* (τινός), *dissuade*. συμφορὰν ἀποτρέπειν, *to avert a disaster*. Pass. φόβῳ ἀποτρέπεται, *he is deterred by fear*. [Aor. pass. of this compound is unattic.] The 2nd aor. mid. (1st aor. is unattic) ἀπετραπόμην = *turn aside from* (τινός); esp. *turn back, return*: ἀπετράποντο εἰς τὴν πόλιν, *they turned back into the city*. ἀποτροπή, *a turning aside, averting* (κακῶν, λύπῶν, *of ills, of griefs*).

3. ἐκτρέπω, *turn anything out of its course, as*: τὸ ὕδωρ ἐξέτρεψε εἰς τὴν Μαντινικήν, *he turned the water out of its channel into the Mantinean territory*. In the mid., *turn out of the way* (intrans.).

4. ἐντρέπω is Attic only in mid., and means *reverence*; οὔτε τίμων τῶν νόμων ἐντρέπει, *neither do you reverence us the laws*. ὁ ὄντος οὔτε κέντρων οὔτε μάστιγος ἐντρέπεται, *the horse regards neither spur nor whip*. [κέντρον, *a sharp point, a point*, CENTRE.]

5. ἐπιτρέπω, *very freq. in prose*, = *entrust* (τινὶ τι, *anything to any one*), *turn it over to him, leave it in his hands, etc.*: οἱ τὴν φυλακὴν ἐπιτετραμμένοι, *those who had been entrusted with the guard* (the dative of the act. construction being made the subj. of the pass., because

it referred to *persons*, while the direct object φυλακήν referred to a *thing*. So in Eng. *I was shown a wonderful sight*). δίκης Δακέδαιμονίοις ἐπιτραπέστης, *arbitration (of the matter) having been entrusted to the Lacedaemonians* (where the direct object of the act., although a *thing*, is made the subject of the pass., as is logically correct, but much less usual in both English and Greek than the construction noted in the preceding ex.). The word ἐπιτροπή denotes the leaving a *thing* to another's decision, the reference of a *matter* to be arbitrated, corresponding to δίκης ἐπιτραπέστης in the preceding example. ἐπίτροπος, *guardian*, one to whom a minor is entrusted; ὄρφανῶν ἐπίτροπος, *a guardian of orphans*. (όρφανός, ORPHAN.) ἐπιτροπεία = *guardianship*; and ἐπιτροπεύω (τινά) = *be any one's guardian*; it augments ἐπετρόπευον, -σα, -θην.

6. παρατρέπω, *turn aside*: ὕδωρ παρατρέπω, *turn water out of its course*. παρατρέπεσθαι εἰς τὰς Ἀθήνας, *to turn out of one's course and go to Athens*.

7. προτρέπω, *turn any one forwards, turn towards, incite*: πρὸς ἀρετὴν ἀνθρώπους προέτρεπεν, *he used to incite men to virtue*.

Τρέφω, *nourish*, θρέψω, ἔθρεψα (τέτροφα, poet.), τέθραμμαι, ἐτράφην. Mid., *nourish for one's self*, τρέφομαι, θρέψομαι, ἔθρεψάμην; τέθραμμα seems not to be used as mid.

b. The fut. pass. is not τραφήσομαι ("perhaps late"), but fut. mid. is used instead. c. The pf. pass. inflects τέθραμμαι, τέθραψαι, τέθραπται; τέθραμμεθα, τέθραψθε, τέθραμμένοι εἰστι. Ιnfin. τεθράφθαι. [τέθραμμα, τέθραψαι, τέθραψθαι, etc., are from τρέπω.] d. Notice that the aspirate at the end of τρέφ- is transferred to the beginning, whenever it is lost by euphonic change at the end; hence θρέψω, ἔθρεψα, τέθραμμαι, and even τέθραψθε and τεθράφθαι. So, too, in-θρέμμα (see below). Cf. θάπτω.

B. The word means *nourish* in its widest sense, as: to nourish young children or young animals, to bring them up: to nourish those who are old and feeble, to cherish them and take care of them, support them, etc. The Greeks even said, *to nourish ships, a fleet*, ναῦς τρέφειν ορ ναυτικὸν τρέφειν, that is, *to maintain them*. For bring up, rear, ἐκτρέφω may be used: ἐξετράφην παρὰ τῷ νῦν βασιλεῖ, *I was brought up at the court of the present king.* συντρέφω, *bring up together.*

C. **τροφέύς**, *one who rears or brings up*. **τροφός** (usually η), *nurse*. Xenophon calls agriculture (η γεωργία) *the mother and nurse* (**τροφός**) of the other pursuits (τῶν ἀλλων τεχνῶν). **τροφή**, *food, nourishment*. **τρόφιμος**, *one who is being reared or educated, nursing, pupil*. **θρέμμα**, *a creature in the nursing stage; usually of young animals, whelp, cub*.

b. From ἀτροφία (unattic, though Xen. uses ἀτρόφος, *poorly fed*), comes **ATROPHY**, lack of proper nourishment. Another medical term is **HYPERTROPHY**, *excess of nourishment* (ὑπέρ denoting excess, as in *Hypercritical*, critical *above measure*).

Τρέχω, run, δραμοῦμαι, ἔδραμον, δεδράμηκα.

The word is naturally compounded with various prepositions, to denote the direction of the running, as: **ἀνα-**, **ἀπό-**, **εἰσ-**, **ἐπι-**, **κατα-**, **παρα-**, **περι-**, **προ-**, **προσ-**, **συν-**, and **ὑπό-**. **προέτρεχεν ἀπό τοῦ δένδρου δύο ή τρία βήματα**, *he would run forward two or three steps from the tree (δένδρον)*. **δείσας μὴ παραδράμοι**, *fearing that he would run past*.

B. **ὁ δρόμος**, *a run, race*: θεῖν δρόμῳ, *to go on a run (run with a run)*. **δρόμος** also means *a place for running, race-course*. (**ὁ**) **ἱππόδρομος**, *a place for horses to run, HIPPODROME*. **ἱπποδρομία**, *horse-race*. **δρομέας**, *a runner*. **δρομικός**, *skilled in running*. From δρομάς, -άσος (poet. and late prose), *swif*t, comes **DROMEDARY**. A **PALINDROME** is a word like **Ιωάννη**, or *Madam*, that *runs backwards* (πάλιν) just as it did forwards. From δρομή are made compounds, as **εἰσδρομή**, **προδρομή**, etc.

τροχός, *something that runs, wheel*. **TROCHE** (lozenge) got its name from its shape, as if it were a little *wheel*. **TROCHEE**, the metrical foot (— √), is from **τροχαῖος**, *running quick*.

Τρέω, tremble. See **τρέμω**.

Τρίβω, rub, wear out, τρίψω, ἐτρίψα, τέτριψα, τέτριμματ (inf. **τετρίψθαι**), **ἐτρίψθην**; but **ἐτρίβην** as aor. pass. is much more common; fut. mid. **τρίψομαι**, used both as mid. and as pass.; fut. pass. **-τριβήσομαι** (ἐκ-, κατ-, etc.). Aor. mid. **-ετρίψάμην**.

B. **τρίβω** = *rub* in the natural sense: **φάρμακον τρίβειν**, *to rub a medicine* (in a mortar), *to prepare it, mix it*. In the meaning *wear, wear out*, it is applied to people = *exhaust, wear out their energies*.

For *wear out clothes* κατατρίβω is the usual word. ἀτραπὸς τετριμμένη, a well-worn path; hence ἀτρίβης, *not worn* by the feet of travellers: νῆσος ἀτρίβης, a trackless (pathless) island.

C.

COMPOUNDS.

1. διατρίβω, used esp. of *wearing time away, consume, spend*: ἐπειδὴ διέτριψε τίνας ἡμέρας, ἐπειδὴ ταύτη τῇ διατρίβῃ ἔψεγον αὐτὸν, when he spent (or, delayed) several days, they censured him for this delay. ἐνιαυτὸς ἐκεῖ διέτριψη, a year was spent there. ἐν ζητήσει διατρίψαι, to spend time in investigation. The noun διατρίβη, a *spending of time*, may mean a *delay, loss of time*; or a *diligent use of time, serious employment*. This word gives us DIATRIBE, first denoting a *lengthened discourse* on some topic, a discourse on which *much time is spent*; then there was added to this idea that of *abuse or invective*, which the word so often suggests.

2. κατατρίβω, *wear down*, or, as we say, *wear out*, is the word for *wearing out clothes* (ἱμάτια); φορεῖν = to wear; κατατρίβειν = to wear out. But, like our “wear out,” it also applies to people: κατατρίβεις με ἀρωτῶν, you wear me out with your questions. κατατετρίμμεθα πλανώμενοι, we are worn out (completely exhausted) by our wanderings. — It also applies to *time consumed*, as τρίβω does.

3. συντρίβω, *break*, as: to break furniture, ships, one's ribs, etc.: ἀνθρώποι συντετρίμμενοι καὶ σκέλη καὶ πλευράς, men with the legs and ribs both broken. Cf. κατάγνυμι.

Τυγχάνω, *happen, hit, τεύξομαι, ἔτυχον, τετόχηκα*.

a. Τίνος ἔτυχον; whom did I hit? Its opposite in this sense is ἀμαρτάνω, *miss* (τινός, any one). b. In the sense of *happen*, it never means *occur, take place* (which is γίγνομαι), but means *happen* in the sense of *be by chance or accidentally*, as: ἔτυχε κατακέμενος μετὰ τὸ δεῖπνον, he happened to be lying down after dinner. Note the reg. use of the Greek *participle* after τυγχάνω. c. The expression ὁ τυχάνω is used at times to mean *anybody* in the sense of *just anybody, no matter who he may be; any chance individual*. E.g. *Don't believe anybody*, may mean *believe no one* (μηδενὶ πίστευε); or, *be particular as to whom you believe, don't believe anybody and everybody* (μὴ πίστευε τῷ τυχόντι). μὴ ὄμιλει τῷ τυχόντι, don't be

associating with Tom, Dick, and Harry, i.e. with any chance person that may happen along.

Β. τύχη, chance, fate, luck, fortune: τῆς τύχης! what luck! εὐτυχής, lucky, fortunate; εὐτυχέω, be lucky; εὐτυχία or εὐτύχημα, good luck, good fortune. As negatives unlucky, unfortunate, ill-luck, misfortune, etc., we have two sets of words: ἀτυχής and δυστυχής; ἀτυχέω and δυστυχέω; ἀτυχία or ἀτύχημα, and δυστυχία or δυστύχημα. δυστυχέω has aor. ἐδυστύχησα, pf. δεδυστύχηκα. ἀποτυγχάνω, hit off from = miss, fail of, etc., as: καὶ ὁν εἶχον ἀπέτυχον, they lost even what they had. ἐντυγχάνω, happen upon, come upon, encounter: τάφροις (λόφοις) ἐνέτυχον, they encountered trenches (hills), i.e. came upon them in their march. ἐπιτυγχάνω, happen upon, much like the preceding: as the opposite of ἀποτυγχάνω, it means hit upon, hit what you aim at; in general, hit the nail on the head, succeed in, as ἀποτυγχάνω = fail of: ἐπιτυγχάνοντες ὁν πράττουσιν, succeeding in what they do. Hence ἐπιτυγχής, successful. παρατυγχάνω, happen (to be) along with, happen to be present at. Its part. ὁ παρατυχόν is frequently used in the sense just anybody, as explained above. Thuc. says he did not get his facts ἐκ τοῦ παρατυχόντος, from the first comer, from just any one who happened along.

Τύπτω, strike, an irreg. and defective verb, used to be the chosen model for exhibiting the regular Greek verb! It has been displaced by βουλεύω and λύω. The act. tenses τύπτω, ἔτυπτον, and τυπτήσω, and the pres. pass. τύπτομαι about exhaust the classic prose use. For other verbs meaning strike, see παλω, πατάσσω, and πλήγτω.

τύπος (ό), the impression made by a blow, print, imprint, TYPE: ὁ τύπος τῶν ἥλων (ἥλος), the print of the nails. ANTITYPE is that to which the type corresponds. PROTOTYPE, first type or impression; the original, after which other things are to be copied. STEREOTYPE (στερεός, hard, solid, fixed), to take a solid, fixed impression, as contrasted with printing from movable type.

Τ.

Ἐπισχνέομαι, promise, ὑποσχήσομαι, ὑπεσχόμην, ὑπεσχηματίζομαι: impf. and plup. ὑπεσχνούμην and ὑπεσχήμην. Syn. of

aor.: ὑπεσχόμην, ὑπόσχωμαι, ὑποσχοίμην (ὑπόσχοιο, ὑπόσχοιτο, etc.), ὑπόσχου, ὑποσχέσθαι. ὑποσχόμενος. — 1st inf. and part. ὑπεσχήσθαι and ὑπεσχημένος. — This verb is followed by the inf. pres. or aor. (*he promised to do*), or fut. (*he promised that he would do*). — *Promise* is ὑπόσχεσις.

a. This verb is simply ὑπό comp. with the mid. of οἶχω, except that pres. and impf. are formed with οἶχ-νε. Cf. οἶχω.

Φ.

Φαινω, *show, φανω, ἔφηνα, -πέφαγκα, πέφασμα, ἐφάνθην.*

a. In the intrans. sense, *appear*, all three voices are represented: φαίνομαι, φανοῦμαι or φανήσομαι, ἔφάνην, πέφηνα, i.e. the perf. and plup. are in the act.; pres. and impf. in the mid.; aor. in the pass. (2nd aor.); and fut. either in mid. or pass. (2nd fut.). b. πέφασμα and ἐφάνθην sometimes are as suitably rendered by *I have appeared* (= πέφηνα) and *I appeared* (= ἔφάνην), as by the pass. renderings *I have been shown*, and *I was shown*. c. -εφηνάμην is used in comp.: see ἀποφαίνω; 1st aor. pass. is not common in prose; and -πέφαγκα (ἀπό-) is perhaps the only liquid verb with perf. in -γκα in Attic Greek. Cf. p. 16, 2, and 199, 2.

d. Distinction between φαίνομαι, *appear*, with inf. and with part.: φαίνεται ψευδόμενος, *he is evidently telling a falsehood*, i.e. his telling a falsehood is an apparent thing, it is apparent or manifest that he is lying: φαίνεται ψεύδεσθαι, *he appears (seems) to be lying* (perhaps he is, and perhaps he is not).

B.

DERIVATIVES.

a. From φα- comes (*φάσ*), Attic φῶς, φωτός, φωτί (Xen. sometimes has φάους, φάαι), *light*, so that φαίνω would lit. mean *throw light on, make manifest, cause to appear*. ἐκ τοῦ σκότου εἰς τὸ φῶς θεῖν, *to come out of the darkness into the light*. From φῶς and φέρω comes φωσφόρος = *Lucifer* = *light-bringer*. The morning star was so called, because it *brings the light*, i.e. immediately precedes the dawn. The substance PHOSPHORUS was doubtless so named because of its luminous quality. From φωτο- and γράφω, *paint*, comes PHOTOGRAPH, *painted by the light*.

b. **PHENOMENON**, *φαινόμενον*, *an appearance*, anything that comes under observation, as, *the phenomena* (i.e. manifestations, phases) *of the weather*. The idea of *something marvellous* does not originally belong to the word. **φανός**, *bright, shining*. **φανέρος**, *plain, evident, manifest*. **ἀφανής**, *not apparent, obscure*. **ἀφανίζω**, *make anything ἀφανές, cause it to disappear, put out of sight, efface, obliterate*; *passive, disappear*, as when Xen. says that a man who fell into the sea, **ἀφανίσθη**, *was seen no more*.

c. **φαντασία**, as a term in philosophy, = the faculty through which objects *appear* to the mind. It gives us **PHANTASY, FANTASY, FANCY**; hence, “a lively fancy” is a lively faculty for bringing images before the mind, a lively *imaginative* faculty. But **φαντασία** also meant *the image or object presented to the mind*, and so, when we say, “That’s just a *fancy* of his,” we mean just a *notion* on his part. **φάντασμα** was the strictly correct word for this last idea of an *image presented to the mind*, hence a *mental appearance* as opposed to a *reality*; hence **PHANTASM, PHANTOM**; and so **FANTASTIC** denotes something *imaginary* or *unreal*. **PHANTASMAGORIA**, lit. *a collection* (**ἀγέιρω, ἀγορά**) *of phantasms or illusions*, referring to the illusions produced by certain magic lanterns; hence used for illusions in general. **φάσμα**, *apparition (ghost), a vision (e.g. in sleep)*. **φάσις**, *an appearance, PHASE*, as “the moon’s *phases*,” its different *aspects*.

d. **φαῖδρος**, *bright, joyous, cheerful* (**φαῖδρον πρόσωπον**, *a joyful countenance*), is connected with this same root **φα-**. **HIEROPHANT** (**ἱεροφάντης**), *one who shows the sacred rites, a priest* (**ἱερέως** is the common word for *priest*). **SYCOPHANT** (**σῦκοφάντης**, *an informer*), is usually explained as derived from **σῦκον**, *fig*, and **φάινω**, i.e. one who *shows* who are illegally exporting *figs*. Whether this be correct or not, the **σῦκοφάνται** were very numerous in Athens and greatly dreaded. **σῦκοφαντία** = *false information, slander, calumny* (= **διαβολή**); and **σῦκοφαντέω** = **διαβάλλω** = *lodge false information against*.

C.

COMPOUNDS.

1. **ἀναφαίνω**, *bring up into view, show*: in the intrans. tenses, *rise up into view*, as when a person has been concealed behind something and *up* (**ἀνά**) he comes, so as to be seen.



2. ἀποφαίνω, *show forth, make known*. In the mid. γνάμην ἀποφαίνεσθαι (ορ ἀποφήνασθαι) is very common, *to declare or make known one's opinion*. [ἀποφέαγκε, Deinarchos, 1, 15.]

3. διαφαίνω, *show through*; in intrans. tenses, *be conspicuous*. διαφανής, *transparent*; also *distinct, conspicuous*. ΔΙΑΦΑΝΟΥΣ = *translucent, transparent*.

4. ἐμφαίνω, usually in the intr. tenses, *appear in* anything, as an image *appears in* a mirror, ἐν κατόπτρῳ ἐμφαίνεται. The adj. ἐμφανής is freq. and means *manifest, clear, in view, etc.* From the unattic words ἐμφασις and ἐμφατικός come ΕΜΡΑΣΙΣ and ΕΜΡΑΤΙΚ, referring to the stress of voice by which the full *signification* (ἐμφασις) of a word is to be brought out.

5. ἐπεφαίνω, in intr. tenses, *appear*: ἐπεφάνη, *he made his appearance*. Very freq. is ἐπιφανής, *manifest, conspicuous, illustrious*. The ΕΠΙΦΑΝΙΑ is the church festival commemorating our Saviour's *manifestation to the Gentiles*.

6. καταφαίνω, usually in intr. tenses, καταφαίνομαι, *be manifest, apparent*. καταφανής, *plain, manifest*. περιφανής has the same meaning, as: περιφανές τεκμήριον, *a conspicuous proof*.

7. προφαίνω, *show beforehand*; in intr. tenses, *appear beforehand*. προφανής, *plain, clear*: φῶς προφανές, *a conspicuous light*.

8. ὑπερφαίνομαι: ὑπερεφάνησαν τοῦ λόφου, *they made their appearance above the hill*.

9. ὑποφαίνω is often used as intrans. in the tenses usually trans., as: ἐστι (ἐως, τήμερα) ὑποφαίνει (ὑπέφανε), *Spring (dawn, day) is (was) just appearing*, ορ: *is (was) beginning to appear*, ὑπό giving the notion of a partial or gradual appearance. The intrans. tenses are also used: ἅμα τῷ ἡρὶ ὑποφαίνομένῳ, *just as Spring was beginning to appear*.

Φάσκω, *say, declare, assert*, is the stem φα- seen in φημί, with σκ added to it. It only has pres. and impf. The pres. indic. is rare. The part. φάσκων is frequent, φᾶς from φημί being unattic. Both φάσκω and φημί are regularly followed by the infin.

Φέρω, BEAR, *bring, oīσω, ἤνεγκα, ἐνήνοχα, ἐνήνεγματ, ἤνέχθην*.

A. The following points are to be noticed :

1. Four different stems are used :

a. φέρ-, Lat. *ferre*, Engl. BEAR, for present system.

b. οἰ- for fut. act. οἰστω; fut. mid. οἰστομαι, which may have passive meaning; and fut. pass. οἰστήσομαι, together with the verbals οἰστός and οἰστέος.

c. ἐνεγκ- for aor. act. and mid., ἐνεγκα and ἐνεγκάμην. Also for 2nd aor. act. ἐνεγκον. See below, e.

d. ἐνεκ- for perf. and plup. act. and mid. (or pass.), with Attic redupl., ἐνήνοχα, ἐνήνεγμαι. Thus the 3rd sing. will be ἐνήνεκται, ἐνήνεκτο. Also for aor. pass. ἐνέχθην and fut. pass. -ενεχθήσομαι. (In Attic inscriptions pf. and plup. pass. are on stem ἐνεγκ-, as ἀνενήνεγκται.)

2. The Aorists.

e. In the aor. act. the forms vary in a very arbitrary fashion between ἐνεγκα and 2nd aor. ἐνεγκον. In the indic. the a forms ἐνεγκα, ἐνεγκας, etc., are used almost exclusively in prose. (Ἐνεγκον is poetic, and even then is nearly limited to 1st pers. sing., unless any one chooses to consider ἐνεγκε as 2nd aor.; of course it comes as well from ἐνεγκα.) Subj. ἐνέγκω answers equally well for either aor. In opt. ἐνέγκαιμι (-αις, -αι, etc.) and ἐνέγκοιμι (-οις, -οι, etc.) are both found. Imper. is ἐνεγκε (2nd aor.), but ἐνεγκάτω, ἐνεγκάτε, etc. Inf. only ἐνεγκειν, and part. usually ἐνεγκόν (ἐνεγκας rare).

f. In the middle, only the alpha aorist is used; ἐνεγκάμην, ἐνέγκω, etc., ἐνέγκωμαι, ἐνεγκαίμην, etc.

B. φέρω means BEAR, *carry, bring*, in a variety of senses, most of which are common to the above Engl. words; thus, *bear arms* (σπλα); *bear (or carry) a load* (φορτίον); *bear (i.e. endure) the toil* (τὸν πόνον), *unavoidable things* (τὰ ἀναγκαῖα), etc.; especially in this sense with adverbs, as: χαλεπῶς φέρειν, Lat. *aegrē ferre, to bear with difficulty, be vexed, indignant*, etc.

ή γῆ καρποὺς φέρει, *the earth bears (yields) fruits.* αἱ ἄμπελοι οὐπω φέρουσιν, *the vines are not bearing yet.* b. *bring*: ἐπιστολή, ήν ὁ Πέρσης ἐνεγκε, *a letter that the Persian brought.* δῶρά τιν φέρειν (= ἄγειν), *to bring gifts to any one.* ἐνεγκάτω τις τὸ φάρμακον, *let some one bring the poison.* c. The phrase ἄγειν καὶ φέρειν, *to*

lead away (slaves and cattle) and *carry away* (property of other kinds), is often used of the complete devastation inflicted on a country by an enemy. See under ἄγω. *d.* The mid. = *bear off for one's self* (as we speak of *bearing off the prize*), hence *win, gain, receive*: τίμας (ἀθλα) φέρονται, *they bear off honors (prizes)*. τίμας οἰστονται, *they will gain honors*. καλὸν τὸ γέρας ἡγέγκατο, *glorious was the reward he won for himself*. The pf. and plup. mid. seem to occur only in comp. But ἐνήνεκται, *pass. has been borne*.

C. Derivatives. φορά, φορᾶς, has numerous meanings connected with various senses of φέρω, act. and pass. ὁ φόρος, on the contrary, is limited to one meaning, *tribute, i.e. money brought in as taxes*. φορέω has senses often like those of φέρω, but its special meaning is *wear*, as: ἐν τῷ χειμῶνι παχέα ἵματια φοροῦσι, *in the winter people wear thick clothing*. φόρημα or φορτίον, *that which one carries, a load, burden* (φορτίον is the commoner word): φέρων ἀνθράκων φορτίον, *carrying a load of charcoal* (ὁ ἀνθραξ, pl. ἀνθρακες, *ANTHRACTITE*). φορτηγικόν πλοῖον, *a freight boat, merchant vessel*. φορτικός, *burdensome, wearisome*. Usually it means *suitable for burden-bearers, i.e. low, mean, vulgar*; as: φορτικαὶ τέραναι, *low pleasures*. ἀφόρητος, ον, *unbearable, unendurable*. ἄφορος, ον, *not bearing, unproductive*; as: ἀμπελους ἐν ἀφόρῳ γῆ φυτεῦσαι, *to plant vines in unproductive soil*. ἄφορα, *unproductiveness, barrenness*. εύφορος, ον, *easy to carry*. ΟΕΣΟΡΗΓΟΣ is from οἰσοφάγος (*up-attic*), the part of the throat that *carries down what we eat* (ἴσθιω, *eat*; ἔφαγον).

D. COMPOUNDS.

φέρω is compounded with all of the 18 prepositions, and with 15 of them in A.p., the exceptions being ἀμφί, ἀντί, and ἐν. Most of the compounds, besides the lit. meaning, develop meanings more or less closely related to the literal one. Not a few of the prepositions are used with φορέω as well as with φέρω; and most of the comp. verbs have kindred substantives in -φορά, as διαφορά, ἐκφορά, συμφορά, etc. We notice only the following compounds:

1. διαφέρω, lit. *bear through or across* (as διαπλέω = *sail across*); but διά in this verb usually has the notion of *apart, asunder*, = Lat. *dis in differre*; hence διαφέρω = *differ*, both in the sense of mere

dissimilarity, as: ἀλλήλων γλάττη διαφέρουσιν, *they differ from one another in speech*; — or in the sense of *disagreement*, as: οὐχ ὄμολογός στοι, ἀλλὰ διαφέρομαι πάνυ σφόδρα, *I do not agree with you, but disagree with you very greatly.* b. In this last sense the pass. is used, *be borne apart* (i.e. to walk no more together); hence the aor. is διηρέχθην: διενεχθέντες ἐπολέμησαν, *they quarrelled and went to war.* The fut. is in the mid.; οὐ περὶ τούτου διοισόμεθα, *we will not quarrel about this.* c. The act. is often used impers., as: τί μοι διαφέρει; *what difference does it make to me?* οὐδέν διαφέρει, *it makes no difference at all.* d. The part. gives the adv. διαφέροντας, *differently* (ἄλλων, *from others*). διάφορος, ον = *different* (τινός, *from any one*), or, *at variance with* (ἐαυτοῖς, *themselves*).

2. εἰσφέρω, *bring in* (as: ἐσενεγκάμενοι στόν, *having brought in food for themselves*), is most frequently used of *bringing in* (or *introducing*) laws, resolutions, etc., or of *bringing in* money or taxes: εἰσενησχει νόμον (γνώμην), *he had introduced a law (motion).* εἰσενησχέναι λογίζονται δυοῖν δεούσας ἔκοσι μνᾶς, *they compute that they have paid in 18 minae.* b. If you find εἰσφέρω without an object expressed, it is pretty certain to mean *offer a motion* (in the senate or ecclesia), or, *make a contribution.* In εἰσφορά this sense of money-payment prevails, and the word at Athens denoted *a property-tax*, as opposed to φόρος, *tax* (in general).

3. μεταφέρω, *carry elsewhere, transfer*, μετά denoting *change.* As a term of rhetoric, μεταφορά, ΜΕΤΑΡΗΤΟΡ, denoted the “*transference of a word to a new sense.*”

4. περιφέρω, *carry around*; pass. *be borne around, revolve.* περιφορά, *revolving motion:* τῆς σελήνης αἱ περιφοραί, *the moon's revolutions.* περιφερής, *round, circular.* περιφέρεια (unattic), PERIPHERY, *circumference.*

5. προσφέρω, *bring towards*, has a variety of meanings, from which we single out for notice one use of the pass., viz. προσφέρομαι τινι, *behave towards any one, bear one's self towards:* ὡς προσεφέρετο τοῖς μέγα φρονοῦσι, διηγήσομαι, *I will relate how he used to behave (or, what his bearing was) towards the proud.* Fut. is προσοισομαι.

6. συμφέρω, *bring together* (τοὺς νεκροὺς ἔσυνεγκόντες, *having*

brought the dead bodies together), has among its various uses, one that deserves special notice as the commonest of all, i.e. the meaning *do good, profit, be advantageous, etc.* τὸ γάρ τῷ ξυνενεγκόν (sc. "τέμα") ἄλλον ἔβλαπτε, *for the remedy that did one man good would do another one harm.* Ελοισθε τὸ ὑμῖν ἀπᾶσι συνοίσσον, *may you choose that which will be advantageous for you all.* — Very often impers. συμφέρει, *it is advantageous.* The adj. σύμφορος, οὐ = *profitable, expedient, advantageous,* and its neg. ἀσύμφορος, οὐ = *inexpedient, unprofitable.* But by a freak in the use of words συμφορά is the common word for *disaster, calamity.*

Φεύγω, *flee, φεύξομαι, ἔφυγον, πέφευγα.* In Attic poets and rarely in Attic prose the Doric fut. φευξόμαι (inf. φευξεῖσθαι) is found. Verbs: οἶται φευκτέον εἶναι, *he thinks he must flee.* φευκτός, *fugiendus, to be shunned or avoided.*

b. We often find φεύγω used in a passive sense, as a pass. to ἐκβάλλω, *exile:* φεύγει οἰκοθεν ὑπὸ τοῦ δῆμου, *he has been banished* (lit. *he is a fugitive, an exile*) *from home by the people.* c. As a law term, ὁ φεύγων = *the defendant*, ὁ διώκων (*the pursuer*) being the word for *the plaintiff.* The metaphor of a *chase* is kept up in the use of αἱρέω, *catch,* in the sense of *convict, gain the suit,* with ἀλισκομαί, *get caught,* as its pass. = *be convicted, lose the suit;* while ἀποφεύγω = *flee away, escape, be acquitted.*

c. φυγάς (-άδος) = φεύγων = *a fugitive, an exile.* φυγή = *flight, exile, banishment.*

B. The *Compounds* usually explain themselves; so, ἀπο-, δια-, and ἐκφεύγω all = *escape*, according as this is done by *fleeing off* from one's pursuers, or *fleeing through* the midst of them, or *fleeing out of* the midst of them. From ἀποφεύγω we have ἀπόφευξις and ἀποφυγή, *escape, or a place to flee away to.* So, διάφευξις and διαφυγή, *an escaping (or, opportunity to escape).* One of the most frequent compounds is καταφεύγω, *flee for refuge, betake one's self, often literally, and often metaphorically, as: κατέφυγεν εἰς τοῦτον τὸν λόγον, he took refuge in this argument, had recourse to it.* καταφυγή, *a refuge.* κατάφευξις, either *the act of fleeing for refuge, or a refuge.*

Φημί, *say, ἔφην* (impf.), φήσω, ἔφησα.

The stem is φα-, and so fut. and aor. are reg. In 2nd pers. sing.

Φήσ is better than φής, and ἔφησθα than ἔφης, which is “rare if correct in Attic.” For pres. part. φάσκων is used. See φάσκω. Remember that φημί is regularly followed by the *infin.*

B. **Φήμη**, a *saying, report*; also, *what is said about one, reputation, Fame*. πρόφασις, a *pretext, excuse*, i.e. the *statement* that one puts forward as a reason; hence προφασίζομαι (προφασιούμααι, προφασιάμην), *put forward as an excuse*: οὐκ ἔστιν αὐτοῖς προφασίσασθας δτι οὐκ ἐπίστανται, *they can't give the excuse, that they don't know how*. ἀπροφάσιστος, *ready, prompt* (not hanging back and making excuses); adv. ἀπροφασίστως ένα, *to go promptly*. προφήτης, *PROPHET*, one who speaks for God and makes known His will. εὐφημισμός (unattic), *EUPHEMISM*, a polite term used to avoid a rough or disagreeable one.

Φθάνω, *get ahead of, anticipate, φθήσομαι* (less commonly, φθάσω), ἔφθασα and ἔφθην (φθῶ, φθαίην, φθῆναι, part. unattic).

Both aorists are freq. Thuc. has 1st aor. 35 times, and 2nd aor. only 4 times, and only φθῆναι. The only part. in use is φθάσας. The common constr. of φθάνω is (a) with the part. of another verb, or (b) with its own part. used with a sort of adverbial force. E.g. they vie with one another, to see (a) *which shall be the first to arrive*, ὅπότεροι φθήσονται ἀφικόμενοι, or (b), ὅπότεροι ἀφίξονται φθάσαντες, *which shall arrive in advance*.

Φθείρω, *corrupt, destroy, φθερῶ, ἔφθειρα, ἔφθαρκα, ἔφθαρμαι, ἔφθάρην*; fut. pass. **φθαρήσομαι**. Fut. mid. φθερῦμαι occasionally has pass. sense.

The comp. διαφθείρω is much more common than the simple φθείρω. The crime charged against Sokrates was that he *corrupted* (διαφθείρει) the young men by his teachings; hence he was considered διαφθορεὺς τῶν νέων, *a corrupter of youth*. Like ἀπόλλυμι and διόλλυμι, this verb often = ἀποκτείνω, *kill, slay*; πολλοὶ λέγονται διεφθάρθαι, *many are said to have been slain*.

B. **Φθορά** and διαφθορά (rarely ὁ φθόρος), *corruption, decay, ruin, destruction*. ἀδιάφθαρτος, *uncorrupted*, opposed to διεφθαρμένος, *corrupted*. ἀδιάφθορος = *incorruptible*, as: δικαστής (ψυχὴ) ἀδιάφθορος, *an incorruptible judge (soul)*. Later than in Attic occur φθαρτός, *corruptible*, ἀφθαρτός, *ov*, *incorrputible*, and ἀφθαρσία, *incorruption*.

ΕΙΣ ΚΛΗΡΟΝΟΜΙΑΝ ΑΦΑΡΤΟΝ ΚΑΙ ΑΜΙΑΝΤΟΝ ΚΑΙ ΑΜΑΠΑΝΤΟΝ,
TO AN INHERITANCE INCORRUPTIBLE AND UNDEFILED AND THAT
FADETH NOT AWAY. ΔΕΙ ΓΑΡ ΤΟ ΦΑΡΤΟΝ ΤΟΤΤΟ ΕΝΔΤΣΑΣΘΑΙ
ΑΦΑΡΣΙΑΝ, FOR THIS CORRUPTIBLE MUST PUT ON INCORRUPTION.

Φθίνω, *imperf.* Εφθίνον, *waste away, diminish* (intrans.), has no other tenses in Attic prose, with rare exceptions. From φθίω (poetic) come φθίσω, Εφθίσα, -κα, etc.

τὸ μὲν φθίνει, τὸ δέ αὔξανεται, one diminishes, and another increases. φθίσις or φθόη, a wasting away, diminution (opposed to αὔξησις, increase, augmentation). In the Greek medical writers (Hippocrates and Galen) it was the word for the disease *consumption*, hence the med. term ΡΗΤΗΣΙΣ. φθινόπτωρον, Autumn, the time when late Summer (οπώρα, the latter half of τὸ θέρος, Summer), had declined and passed away.

Φῦω, *grow* (trans.), ἔφυν, *φύσω*, *ἔφυσσα*. Mid. *grow* (intrans.), *φύομαι*, *ἔφυσμην*, *φύσομαι*, *ἔφυν* (2nd aor. act., like *ἔδυν*), *πέφυκα*. (Cf. *ἴσταμαι*, *ἴσταμην*, *στήσομαι*, *ἔστην*, *ἔστηκα*, the 2nd aor. act. and perf. act. having the *intrans.* meaning of the mid. Cf. also *φαίνομαι*, *appear*, pf. *πέφηνα*, *have appeared*.)

A. a. The 2nd aor. is inflected in the *-μι* formation, i.e. as **ἔδυν** is. The 3rd pers. pl. **ἔφεσαν** has the same form, whether it is 1st aor. (**ἔφεσα**) or 2nd aor. (**ἔφν**). So, **ἔστησαν** may be from **ἔστησα** or **ἔστην**. The subj. of **ἔφν** is **φέω**, **φέης**, **φέη**, etc.; opt. is poet., imperat. lacking; infin. **φένατ**, part. **φές**, **φέσα**, **φέν**, **φέντος**, **φέστης**, etc. b. There is also a 2nd aor. pass. **ἔφηνη**, of which only the subj. seems to be Attic, in the forms **φυῆ** and **φυῶσιν**; but the accent alone can distinguish these forms from 2nd aor. **φύη** and **φύωσι**, and in some of the instances the authorities differ as to the accent. The *meaning*, however, is the same, whether the forms are taken as 1st aor. pass. or 2nd aor. act.

B. φύω means *produce* by the processes of *nature* (φύσις), *grow*, as: μέγαν πώγωνα φύειν, *to grow a great beard*. οἱ Αἰθιοπικὸι ταῦροι τὰ κέρατα φύουσιν ἔτι τῇ βίντ, *the African bulls grow their horns on the nose*. [Hence βίνδικερως (*unattic*), RHINOCEROS.] ή γῇ πάντα δύαδα φύει τε καὶ τρέφει, *the earth produces and nourishes all good*.

things. b. In the intrans. tenses: οἱ κῆποι Μίδου, ἐν οἷς φύεται αὐτόματα ρόδα, ἐν ἑκαστον ἔχον ἐξήκοντα φύλλα, *the gardens of Midas, in which roses grow spontaneously, each one having 60 leaves.* [AUTOMATON, self-moving. RHODODENDRON, rose-tree.] c. τὸ σπέρμα παρασχόν, οὗτος τῶν φύντων κακῶν αὐτὸς, *he that furnished the seed is responsible for the ills that grew from it.* c. Also, *be born* (= γέγονομαι): ή χώρα ἐν τῇ ἐφύτε καὶ ἐτράφητε, *the land in which you were born and bred.* ήν οὕτωι τελευτήσασιν, ἀλλοι φύσονται, *if these die, others will be born.* d. The pf., besides meaning *have grown, have been born*, is frequently used as a pres., = *be by nature*: ὑποδήματα ἔχουσα ὑψηλά, διπλα μεζέν δοκεῖη εἶναι τῇ ἐπιφύκει, *having on high-heeled) shoes, that she might seem to be taller than she naturally was.* “Let dogs delight to bark and bite, for 'tis their nature to,” οὕτω γάρ πεφύκασιν, or, πεφύκασι γάρ τοιούτοι.

C. φύσις, *nature.* φυσικός (rare in Attic), *natural, PHYSICAL:* τῇ φυσικῇ ἐπιστήμῃ, *physical science.* ΜΕΤΑΦΥΣΙΚΗ is from μετά τὰ φυσικά, *after the natural sciences*, the name indicating the order in which it was supposed these studies should be pursued. φυτόν, *a growing thing, a plant.* Aristotle wrote a treatise Περὶ Φυτῶν, *Concerning Plants.* — PHYTOLOGY, *science of plants.* — φυτεύω, *plant.*

b. Also on stem φυ- are φύλη and φύλον, *race, tribe;* tribes being thus regarded as separate *growths*, each tribe having something distinctive in its *nature.* εὐφύτης, *naturally good.* νεόφυτος (*unattic*), *a new plant*, used in N.T. of *a new convert*; hence NEOPHYTE. PHYSIOGNOMY is from unattic φυσιογνωμονία, and is shorter by a syllable than it would naturally be. The Gr. word means “*the science or art of judging a man by his features*”; also, the face, countenance, natural expression. PHYSIOLOGY would strictly denote the study of natural sciences, but is limited to denote the science of animal and vegetable nature.

D. The Compounds generally explain themselves, as ἐμφύειν or ἐμφύνειν, *to cause to grow in, implant;* ἐμφύεσθαι or ἐμφύνειν, *to grow in;* ἐμφύτος, ον, *implanted, born in, innate, etc.* So, προσφύνειν, *to grow to something.* συμφύθειν, *to grow together;* σύμφυτος, ον, *born with one, innate, inbred, etc.*

NOTE.—The stem φυ- is the Latin *fu-* in *fui*, and Engl. *Be.*

X.

Χαίνω: see χάσκω.

Χαίρω, *rejoice*, χαίρεισθαι, 2nd aor. pass. ἐχάρην, *I was rejoiced*. [Pf. κεχάρηκα seems to occur only once in Attic, Ar. Vesp. 764, κεχάρηκας.]

A. a. Like ήδομαι, χαίρω is followed by the *part.*: χαίρω ιδέν σε, *I'm very glad to see you*. χαίρουσιν ἐπαινούμενοι, *they delight to be praised*. b. χαίρε = *hail!* a salutation on meeting any one; as a greeting it is about equal to *I hope you are well*. See ex. under προσαγορεύω, the 8th comp. under λέγω, *to say*. — It also means *farewell!* = ἔρρωστο (see under φάννυμι). c. To say in Greek, *you will not do this rejoicing*, οὐ τοῦτο ποιήσεις χαίρων, was a threat or warning = *you'd better not do that, I tell you!* or: *you'll be sorry for it, if you do that*. d. For ἐώ χαίρειν, *bid farewell to, dismiss, cast to the winds*, see at end of έώ.

B. *Derivatives.* χαρά, *joy*. [ήδονή, *pleasure*. τέρψις, *delight*.] έχαρησαν χαρὰν μεγάλην σφόδρα, *they rejoiced with exceeding great joy*. τῇ χάρι, χάριτος, *accus.* χάριν, *that which gives joy*; hence, *a favor, gratification*. As the result of a favor conferred, χάρις also means *gratitude*. It is the N.T. word for *Grace*. — αἱ Χάριτες, *the Graces*. χαρίζομαι, *gratify, favor* (τινί). χαρίεις, χαρίεσσα, χαρίειν; χαρίεντος, *etc.*, *graceful, elegant*. ἀχάριστος, *ov, ungrateful*. ἀχαριστιά, *ingratitude*. εὔχαρις, εὔχαρι (εὔχαριτος, *etc.*), *gracious in manner or disposition, pleasing, charming*. εὔχαριστος, *ov, grateful, thankful*. εὐχαριστία (unattic), *thanksgiving*; also the EUCHARIST, the Lord's Supper. εὐχαριστέω is the N.T. word for *give thanks* ("say grace," "ask the blessing"): εὐχαριστήσας, *when He had given thanks*. It is also the modern Greek word for *thank you*. — From N.T. χάριμα comes CHARISM, meaning *a miraculous gift*.

Χάσκω (χα-σκ-ω), *yawn, gape*, is extremely rare in A.p., but frequent in the poets, and was no doubt the common everyday word for *yawn*. The fut. aor. and perf. are on stem χαν- from Χαίνω, the pres. tense of which is late; χανοῦμαι (poet.), ἐχανο- (poet.), κέχηνα, once in Plato, in part. κεχηνώς. χάσμα, *a yawning of the earth, CHASM*. From τὸ χάος we get CHAOS, *a yawning abyss*.

-Χέω, *pour*, -έχεον (-έχεις, -έχει), fut. -χέω (like pres.), -έχεια [κέχυκα, Attic?], κέχυμαι, -έχιθην. Mid. χέομαι (as pres. or fut.), -έχεάμην.

As χε- is a monosyllabic stem, it contracts only into ει. The compounds are various, as διαχέω, ἔγχέω, ἐπιχέω, καταχέω, περιχέω, συγχέω. Besides their lit. meanings they have others. Notice only (a) that the pass. of περιχέω, *be poured around*, is used of a crowd of people pressing closely around somebody, as: εἰσιόντας αὐτοὺς ὅχλος περιεχέτο πολύς, *a large crowd pressed around them as they came in.* οἱ περικεχυμένοι αὐτῷ, *those who have crowded about him.* οἱ ναῦται λέγονται περικεχύσθαι τῷ ναυκλήρῳ, *the sailors are said to have thronged about the ship-captain.* (b) συγχέω = *confuse*, *get things all mixed up*, which is a natural result of *pouring together*. Then this notion passes on into that of *destroying the nature or identity of a thing*; it is often used of treaties, compacts, or oaths, meaning to *violate* them. Its noun is σύγχυσις, *violation* (ὅρκων, of oaths; νόμων, of laws; σπονδῶν, of a treaty; συνθηκῶν, of compacts, etc.). The words χῦλος and χύμος, *juice*, give CHYLE and CHYME, terms in physiology, referring to different stages of food during digestion.

Χόω, *heap up* (earth), *pile up*, χώσω, ἔχωσα, -κέχωκα, κέχωσμαι, ἔχώσθην; reg. exc. for σ in pf. and aor. pass.

The word also means *to form a deposit*, as rivers do at the places where they empty; they *heap up* the earth they carry down, and thus often *block up* the entrance or harbor; hence τῶν λιμένων τὴν χώσιν ἐπέμενον τελεσθῆναι, *they were waiting for the blocking up (filling up) of the harbors to be finished.* χῶμα, *a mound, embankment.*

Χράομαι, *use* (τινί), χρήσομαι, ἔχρησάμην, κέχρημαι as mid.; -κέχρημαι (κατα-) as pass. or mid. Aor. pass. occurs once in Dem. (21, 16), ἔως ὅν χρησθῆ, *until it has been used*; perhaps nowhere else in A.p. Verbal, χρηστέον.

b. This verb exhibits an irreg. fondness for η in two ways: (a) it contracts into η inst. of into α, χρῶμαι, χρῆ, χρῆται, etc., infin. χρῆσθαι; and (b) it takes η in fut. aor. perf. and pluperf., whereas after ρ the α should be retained.

c. The words *use*, *employ*, often do not fit χρῶμαι, and other

renderings will be learned from reading or from the lexicon, as: **τούτῳ ἀνδραπόδῳ χρῆσθαι**, *to treat this man as a slave (deal with him as a slave)*. **οὐκ ἀν ἔχοις ὅ τι χρώῳ σαυτῷ**, *you would not know what to do with yourself, etc.*

d. The comp. **καταχρώματι** = *use up*, *use till none is left*: **ἀνάγκη γάρ τὰ μέγιστ' αὐτῶν ἥδη κατακεχρήσθαι**, *for the most important of them have of necessity been already used up.*

B. *Derivatives.* **χρέα**, *use, service*; **χρῆστις** also means *use*. [For **χρέα**, *need, want*, see under **χρή**.] **χρήμα**, *something used or for use*; usually in the pl., *property*, particularly *money* ("money or money's worth"). **χρήσιμος, η, ον, ορ ος, ον**, *useful*. **χρηστός** also = *useful*, but more commonly has the sense of *good, upright, honest*: **χρηστός ἐστιν**, *he is a first-rate fellow*. **εὐχρηστος, ον, useful, serviceable**. Both **ἀχρεός, ον**, and **ἀχρηστός, ον** = *useless, unserviceable*. From **χρήματα**, *money*, we have **χρηματίζομαι** (mid. of **χρηματίζω**, which has different uses), *make money*; **χρηματισμός**, *money-making*; **χρηματιστής**, *a money-maker*; **χρηματιστικός**, *devoted to money-making*; **ἡ χρηματιστική** (sc. **τέχνη**), *the art of making money*. [Thuc. twice has the rare word **ἀχρηματιά**, *impecuniosity*.] Hence, **CHREMATICISTICS**, in political economy, the art of making money, of acquiring wealth. From **χρηστός, useful**, and **μαθ-** (*μανθάνω, learn*) comes **CHRESTO'MATHY**, a collection of things *useful to learn*.

χράω, *reply, answer*, has the same irregularities in regard to **η** for **α** that **χράομαι** has. In meaning it is limited to oracular replies given by priests or by the gods themselves, and in A.p. **ἔχρηστα** is about the only tense used, and chiefly by Thuc. [**χρησθέν** occurs as accus. absolute in Thuc. 3, 96, *reply having been made*; perhaps nowhere else in A.p., though Hdt. uses the aor. pass. freely.] In this sense it has the signification of **ἀνεῖλον** (see **ἀναιρέω** under **αἰρέω**).

The aor. **ἔχρηστα** also = *I lent*. See **κίχρημι**.

B. *Derivatives* are: **χρησμός** and **χρηστήριον**, *oracle, i.e. an oracular response*; **χρηστήριον** also = *the place where oracles are given, the seat of an oracle*, = **μαντεῖον**, which likewise has the double meaning. See under **μαίνομαι**. **χρησμφδέω**, *utter oracles*,

lit. *sing* or *chant* them (**ἔδω**, *sing*, *chant*; **φῦτη**, *song*, *chant*); hence, *prophesy*. **χρησμάτος**, *an oracle-monger*, *a prophet*, for which **χρησμόλογος** is also used.

b. 'Αποχράω is used chiefly in 3rd pers., and is generally impersonal, = *it is sufficient*, though often a subject is expressed. The forms are ἀπόχρη (an irreg. form, variously accounted for), impf. ἀπέχρη, ἀποχρήσει (opt. ἀποχρήσοι, Pl. Rep. 506, b), ἀπέχρησε (opt. ἀποχρήση, Pl. Phaidr. 279, a); pres. inf. ἀποχρήν. οὐκ ἀποχρήσει (ἀπέχρησεν) αὐτῷ τούτῳ, *he will not be (was not) satisfied with this*. The part. ἀποχρόν, -χρήστα, -χρήν, gives the adv. ἀποχράντως, *sufficiently*, = ἀρκούντως from ἀρκεῖ. [The part. itself seems not to occur in A.p., if we except Plato (?) Alc. II, 145, c, ἀποχρώντα, masc.]

χρή, *it is necessary, one must, ought*, etc., subj. **χρῆ**, opt. **χρείη**, inf. **χρήναι**, part. **χρεῖν** (neut., used as an adj.), impf. usually **χρῆν**, sometimes **ἔχρῆν**. The verb has the meanings of **δεῖ** (see at end of the second δέω).

b. Authorities differ as to what this **χρή** is. Some make it an irreg. verb of the -μι formation, and say that **χρή** is for **χρῆστη**, the -στη being dropped and the accent changed. Other excellent authorities take **χρή** as an indecl. subst., and say that **χρή** = **χρήστην**; **χρῆ** = **χρήτη**; **χρείη** = **χρήτη εἶη**; **χρήναι** = **χρήτη εἶναι**; **χρεῖν** = **χρήτην**; **χρῆν** = **χρήτη τὸν**; and the ε in **ἔχρῆν** they think arose from the fact that in **χρῆν** the augment *seemed* to be lacking, and so one was prefixed. Of course either view is open to grave objections.

c. The form **χρεῖν**, with some part of εἰμι expressed or understood, may be used with the meaning of **χρή**. The noun **χρεία**, which we have already had under **χράομαι** in the sense of *use, service*, also means *need*, and so may be placed under **χρή**. So too, **τὸ χρέος**, *debt* (what one *must pay*), may be placed here: **χρέα κατελιπεν**, *he left debts behind him* (when he died). **χρέος ὀφελεῖν**, *to owe a debt. Debtor is ὀφειλέτης* or **χρήστης** (gen. pl. **χρήστων**, with accent on η inst. of ω); **χρήστης** also means *the one who lent the money (ἔχρηστης)*, *creditor, usurer*. See under **κίχρημα**.

NOTE.—The lexicons and grammars vary greatly in their treatment and arrangement of the various verbs on stem **χρα-** (**κίχρημα**, **χράομαι**, **χράω**, **χρῆ**). Some count **χράομαι**, *use*, as a separate verb

from χράω, *give oracles*, but others connect the two as active and middle. The mid. of χράω, *give oracles*, means *consult oracles*, and even if χράω and χράομαι (*use*) are distinct verbs, still, as to *use* an oracle is naturally to *consult it*, many examples occur that might be referred to the mid. of χράω or to the depon. verb χράομαι. Again, ἀπόχρη is placed by some as a compound of χρῆ, and by others as a comp. of χράω. The fact is, the meanings of these different verbs are so intertwined that it is very difficult to give a satisfactory account of them, no matter what view we take.

Χρῖτος, *anoint*, or *sting*, is not common in A.p., but its forms are reg., except that aor. pass. ἐχρῖσθην always has σ, while the pf. and plup. pass. occur in both forms, κέχριμαι and κέχρισμα. The mid. is used also, as: χρισάμενοι ἀλαζόφ, *having anointed themselves with oil*. χρίσμα (also found in the form χρῆμα), *something to anoint with, ointment*. It gives us CHRISM, an anointing oil used in some church ceremonies. Ο ΧΡΙΣΤΟΣ, THE CHRIST, *the Anointed One*.

Χωρίσειν, *change one's place* (χωρίον), *go*, is reg. in all its forms, but its fut. is χωρήσομαι. In the compounds, however, some have only fut. *active*, while some have fut. act. or fut. mid. Thus of συγχωρέω, *concede*, συγχωρήσω and -ρήσομαι are both found. Veitch gives the foll. compounds as having *only* the fut. act.: ἀνα-, δια-, ἐγ-, ἐκ-, μετα-, and προ-. παραχωρέω has fut. mid. exc. in late authors. Of ἀπο- and προσχωρέω either fut. act. or fut. mid. may be used.

Ψ.

Ψέσσος, *rub*, is used chiefly in comp. (ἀπο-, κατα-, περι-), but is not common in Attic. It contracts into η inst. of α. The fut. and aor. act. and mid. are reg. in form. The word is of interest as giving PA'LIMPSEST (*παλίμψηστος, ον*), a parchment (manuscript) that has been written on once, has had this writing *rubbed off*, and has then been written on *again* (*πάλιν*).

Ψύχω, *cool*, ψύξω, ἐψύξει (no pf.), ἐψύγματι, ἐψύχθην, 2nd a.p. ἐψύχην, rare, and in Attic prose perhaps only in Pl. Phaidros

242, a : ἐπειδὰν ἀποψυχῇ, ήμεν, *when it has cooled off, we'll go.* οἶνον χιόνι ψύχουσι, *they cool wine with snow.* ψύχειν καὶ θερμαίνειν, *to cool and to warm.* ψύχεσθαι καὶ θερμαίνεσθαι, *to get cold and warm.* τὸ ψύχος, *cold.* ψύχρος, *cold,* from which is ψύχρότης, *coldness.*

b. Originally ψύχω also meant *breathe, blow,* and as the stirring of the air produced by *blowing* is usually a *cooling* process, the two meanings are not so far apart as it might seem. A frequent effect of cooling is to *refresh, revive, quicken*; hence ψύχη for *soul, life,* that which *quickens* and gives the *breath of life.* The Latin *anima, the breath of life,* is kin to ἄνεμος, *wind.* Cf. also *spirare, blow, breathe,* and *spiritus:* cf. also Gen. 2, 7, “breathed into his nostrils the breath of life; and man became a living soul.” Ψύχη, *Psyche.* PSYCHIC (ψυχικός, *unattic*), *relating to the soul.* PSYCHOLOGY, *the science of the mind.* The adjs. ἄψυχος and ἐμψυχός mean *inanimate* and *animate.*

Ω.

Ὁθέω, *push, shove,* outside of the pres. and impf. (ἐάθουν), uses ὥθ- as the stem, and takes syllabic augm.; hence ὥσω, ἔωσα (pf. ἔωκα *late*), ἔωσμαι, ἔάσθην. In mid., *push from one's self, repel, repulse,* ὥθοῦμαι, ἔωθούμην, ὥσμαι, ἔωσάμην. (The pf. ἔωσμαι is perhaps only pass. in sense in *simple.*) *Very rarely* the augm. ε is omitted; e.g. διωθοῦντο occurs Thuc. 2, 84.

b. The comp. ἀπωθέω is frequent, lit. *push off* (τὰς ἐπάλξεις, *the battlements*), and usually in mid. *reject* (συμμαχίān, *an alliance*), *repulse*, either in a military sense, as: τὰς προσβολὰς ἀπεωθοῦντο, *they kept repulsing the attacks;* μάχῃ ἀπεάσθησαν, *they were repulsed in battle*; — or, *repulse* in the sense of *rebuff, refuse to accept, etc.* ήμᾶς οὐκ ἔχθροὺς δύτας ἀπώσεσθε; *will you repel our advances although we have no hostile spirit?* [In Thuc. 2, 39 ἀπεῶσθαι is most likely mid.; *they boast that they have repulsed all.* Of course it *may* be pass.] From ὥθιζω (*unattic*) comes ὥθισμός, *a pushing, struggling.*

Ὁνέομαι, *buy, purchase,* ἔωνούμην, ὠνήσομαι, aor. ἔπριάμην (which has no pres.), ἔώνημαι (act. or pass. in sense), ἔωνήθην.

The pres. and impf. may also be pass. in sense. *Very rarely* the augm. is omitted. οἱ Θράκες ὠνοῦνται τὰς γυναῖκας, *the Thracians*

are in the habit of buying their wives. αὕτη ὡνηθεῖσα, this woman, after she was purchased, etc. έάνητο αὐτὰ τούτῳ παρὰ τοῦ πρότερον κεκτημένου, he had bought them for this man from their former owner. μήτε πωλεῖτω, μήτε ὀνεισθω, let him neither sell nor buy. ὄντι, purchase (πράσις = sale). ὄντης, a buyer (πράτηρ, seller). ὄντος = for sale. ὄντης = ἐνοημένος (as pass.) = bought; it also means, capable of being bought: δέξα χρημάτων οὐκ ὄντης, glory is not to be bought for money.

b. ἐπριάμην is inflected in the grammars along with the middle voice of ἰστημι. Its synopsis is: ἐπριάμην, πρίωμαι, πριαίμην (πρίαιο, etc.), πρίω, πριασθαι, πριάμενος. The subj. and opt. accent as if there were no contraction. Cf. p. 125, b.



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¹ *Sceptic* and *skeptic* count as only one.

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γραφή, 61, B.	κομδή, 12.	συλλογή, 137.
ή γραφική, 62, l. 3.	κραυγή, 125.	συμβολή, 49, l. 3.
Διαβολή, 46.	Δαβή, 129, a.	συμβουλή, 28, l. 8.
διακομιδή, 12.	ή λογική, 12.	συναγωγή, 26, C.
διαλλαγή, 37 (3).	Μεταβολή, 47.	συναλλαγή, 37 (3).
διατριβή, 195.	μεταλλαγή, 37.	σφαγή, 178, b.
διαφυγή, 203, B.	μεταστροφή, 177.	Ταφή, 102, b.
	μονή, 143.	ή τεκτονική, 190.

τελευτή, 182, l. 4.
 τομή, 183, B.
 τροπή, 191, b.
 τροφή, 194, C.
 'Υπερβολή, 49, c.
 ὑπομονή, 143.

Φυγή, 203, c.
 φῦλη, 206, b.
 Χορδή, 168, near mid.
 τί χρηματιστική, 209,
 . B.
 Ψῦχη, 212, b.

'Ωιδή, 26, b.
 ὄντη, 161, c; 213.
 —
 Γῆ, 63, l. 8 fr. end.

2.

Words in ἄ, ἥς.

The accent of such words is always recessive.

Δίαιτα, 47 (10); 71, ll. 5 and 7.	δέξα, 76, B; 153, l. 9. ἥπτα, 6 (1); 140, b.	πεῖνα, 157. τόλμα, 22 (2).
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δίψα, 75, b.

3.

Words in ἄ, ἄς.

Accent always recessive.

'Αγνοία, 60, mid.
 ἄδεια, 66, B.
 αἰσχυροκέρδεια, 122,
 mid.
 ἀλήθεια, 132, B.
 ἀμφεια, 142, b.
 ἀναίδεια, 27, b.
 ἀπειθεια, 156, B.
 ἀπέχθεια, 40, b.
 ἀπώλεια, 150, l. 1.
 ἀσθένεια, 169, e.
 ἀσφάλεια, 178, end.
 ἀτέλεια, 182, c.

'Ενέργεια, 91, b.
 ἔννοια, 153, l. 9.
 ἔξαλεια, 150, l. 2.
 ἔπιμέλεια, 142, b.
 ἐνγένεια, 58, mid.
 ἐντέλεια, 182, c.
 Μάχαιρα, 141, i.
 μεταμέλεια, 143, l. 2.
 Πάνακεια, 33, end.
 περιφέρεια, 202.
 πολυτέλεια, 182, c.
 Σεισάχθεια, 43, b.

συγγένεια, 58, l. above
 b.
 συλλήπτρια, 181, e.
 συνέχεια, 99, end.
 συντόλεια, 188, l. 5.
 'Υγίεια, 33, end.
 'Ωφελεια, 151, l. 1.
 —
 αἱ Μοῖραι, 129, l. 6;
 143, end.
 τράχεια,¹ 184, b.

4.

Words in ἄ, ἄς.

a.

PAROXYTONES.

a.

With Long Penult.

'Αναιδεία, 27, b.
 Δυναστεία, 77, B.
 Εἰδωλολατρεία, 153, l. 5.
 ἐπιτροπεία, 193.
 'Ηνιοχεία, 97, e.

Δαρεία, 153, l. 4.
 Μαντεία, 139.
 μνεία, 146, C.
 'Οπώρα, 205 (φθίνω).
 ὄρχήστρα, 176, c.

Στρατεία, 69, c.
 Τιάρα, 173 (6).
 Φαρμακεία, 34, b.
 Χρεία, 209, B.

¹ An adj. used as a substantive; hence the accent, the masc. being τράχης.

β.

With Short Penult, other than τ.

Ἐδρᾶ, 116, B.	Ἴδα, 63, end; 153,	Καθέδρᾶ, 116, B.
ἐχθρᾶ, 40, b.	1. 5.	Δύρᾶ, 164, B.

γ.

With τ as Penult.¹

Ἀγγελία, 24, b.	ἀχαριστία, 207, B.	Ζωγραφία, 100, c.
ἀγωνία, 12.	ἀχρηματία, 209, near mid.	Ἡσυχία, 11.
ἀδυναμία, 77, B.	Βία, 11.	Θαυματοκοία, 24, l. 4.
ἀηδία, 41, b.	Γενεāλογία, 58, mid.	Θαυματουργία, 24, l. 4.
ἀθανασία, 103, c.	γερουσία, 55, end.	Θρηνοβία, 27, mid.
αιμορραγία, 168, l. 9 fr. end.	γεωμετρία, 71, mid.	Θυσία, 104.
ἀκαθαρσία, 115, B.	γεωργία, 91, c (end).	Ἴπποδρομία, 194, B.
ἀκολασία, 124, l. 7 fr. end.	Δειλία, 86, B.	ἰππομαχία, 141, f.
ἀλογία, 135, D.	διδασκαλία, 71, B.	κακοπρᾶγλα, 166, b.
ἀμαθία, 140.	διωμοσία, 150, f.	κακουργία, 91, c.
ἀμαρτία, 38, c.	δυσπεψία, 157, l. 7 fr. end.	καρδία, vi.
ἀμῖξία, 144, B.	δυστυχία, 196, B.	καρτερία, 143 (5).
ἀμυηστία, 146, C.	δυσωδία, 148, mid.	κατηγορία, 7, l. 8.
ἀναρμοστία, 42, b.	Ἐκεκενία, 97 (1, end).	καχεξία, 96, b.
ἀνομία, 147, C.	ἐκκλησία, 118 (5).	κωμῳδία, 26, B.
ἀντιλογία, 134.	ἐξουσία, 83, D.	Μανία, 139.
ἀντωμοσία, 150, f.	ἐξωμοσία, 150, f.	μειονεξία, 96, B.
ἀπληστία, 180, B.	ἐπιμαχία, 141, e.	μετουσία, 83, D.
ἀπολογία, 135, D.	ἐπιμιξία, 144, B.	μετωνυμία, 12, l. 4.
ἀπουσία, 83, D.	ἐπιπρεκία, 150, e.	μονοπωλία, 167, l. 5.
ἀποχειροτονία, 181, mid.	ἐργασία, 90, B.	μῦθολογία, 189 (15).
ἀπωμοσία, 150, f.	εὐάρμοστία, 42, b.	Ναυαγία, 120, b.
ἀργία, 91, b.	εὐεξία, 96, b.	ναυμαχία, 141, f.
ἀρμονία, 42, b.	εὐεργεσία, 91, c.	ναυπηγία, 159, b.
ἀρρωστία, 169, e.	εὐλογία, 135, D.	Οἰκία, 7, mid.
ἀτροφία, 194, b.	εὐορκία, 150, e.	οὐσία, 83, D.
ἀτυχία, 196, B.	εὐπρᾶγγία, 88, b; 166 b.	ἀθαλμία, 152, b.
αὐτοψία, 152, b.	εὐπρᾶξία, 166, b.	Πανοπλία, 13, l. 9.
ἀφθαρσία, 204, end.	εὐτυχία, 88, b; 196, B.	πανουργία, 91, c.
ἀφορία, 201, C.	εὐχαριστία, 207, B.	παραγγελία, 24, c.
	εὐωδία, 148, mid.	παρανομία, 155.
		παροινία, 155.
		παρουσία, 83, D.

¹ For convenience, the long mark on α is omitted in this list.

παρφδία, 27, l. 8.
πεζομαχία, 141, *f.*
πειθαρχία, 156, B.
περιουσία, 83, D.
πλεονεξία, 96, B.
πνευμονία, 165, *b.*
προδοσία, 74.
προστασία, 113.
προσφδία, 27, l. 11.

Πρθύμία, 91, *b.*
Σύκοφαντία, 198, *d.*
συμβουλία, 28, l. 8.
συμμαχία, 141, *e.*
συνουσία, 83, D.
συνωμοσία, 150, *c.*
σωτηρία, 179, B.
Τραγφδία, 26, end.

Υπεροψία, 152, l. 2.
ὑποψία, 152 (7).
ὑπωμοσία, 150, *f.*
Φαντασία, 198, *c.*
φαρμακοποία, 34, *b.*
φίλια, 175, mid.
φυσιογνωμονία, 206, *b.*
Χειροτονία, 181, mid.

b.

OXYTONES.

Άγορά, 25, *c*; 198, *c.*
Γένεά, 58, C.
Διαφθορά, 204, B.
διαφορά, 202 (1).
δωρέά, 122, *b.*
Εἰσφορά, 202.

έκφορά, 201, D.
Μεταφορά, 202.
Παιδιά, 154, mid.
περιφορά, 202.
πυρά, 187, end.

Στρατιά, 69, *c*; 118 (5).
συμφορά, 203, l. 10.
Φθορά, 204, B.
φορά, 201, C.
Χαρά, 207, B.

B.

MASCULINES.

With the exception of *τραυματίας* (p. 190, l. 4 fr. end) and *φαρμακοπώλης* (p. 34, *b*), the masculines of 1st decl., so far as they happen to occur in this book, all end in *-της*. Except in proper names, words in *-ᾶς* in 1st decl. are extremely rare.

1.

Words in *-της*. Cf. 22 (1).

Αὐτόπτης, 152, *b.*
Δεσμώτης, 68, B.
δυνάστης, 77, B.
Ἐπαινέτης, 28, l. 1.
ἐπιβάτης, 22 (1); 45.
ἐπιστάτης, 111; 112, *b.*
ἐργάτης, 90, B.
εὐεργέτης, 91, *c.*
Θεσμοθέτης, 186.
Τεροφάντης, 198, *d.*
Καταρράκτης, 168.
κλέπτης, 123.

Ναύτης, 45, mid.
νομοθέτης, 186.
Οἰκέτης, 118 (5).
ὅπλίτης, 13.
σφειλέτης, 153, end;
210, l. 6 fr. end.
Παραστάτης, 112, *b.*
πλάστης, 162, B.
πλεονέκτης, 96, *b.*
πολίτης, 118 (5).
προδότης, 74.

προστάτης, 112, *b*;
113.
προφήτης, 204, B.
πρωτοστάτης, 112, *b.*
Στρατιώτης, 118 (5).
σύκοφάντης, 198, *d.*
συνδεσμώτης, 68, B.
συνωμότης, 150, *d.*
Τεχνίτης, 190, mid.
Υπερόπτης, 152, l. 3.
Χρήστης, 122, l. 9 fr.
end; 210, near end.

2.

Words in -τής.

Ακροατής, 35.	έθελοντής, 80, b.	κριτής, 22 (1); 126, B.
άνταγωνιστής, 12.	έκκλησιστής, 118 (5).	Μαθητής, 140.
άρμοστής, 42, l. 1.	έραστής, 90, l. 1.	Σαλπι(γ)κτής, 169.
Βακτιστής, 49, b.	εναγγελιστής, 24, b.	Υβριστής, 13, end.
βουλευτής, 118 (5).	ένρετής, 95, l. 4.	ύποκριτής, 127.
Γραμματιστής, 61, B.	Ζηλωτής, 102, b.	Χρηματιστής, 209, mid.
Διαιτητής, 70; 71.	Καθαρτής, 115, B.	
δικαστής, 11.	κελευστής, 121.	Ωνητής, 213.
Ἐγγυητής, 79, mid.		

SECOND DECLENSION.

A.

SUBSTANTIVES.

1.

Masculines and Feminines.

a.

PROPAROXYTONES.

Ἄγγελος, 24, b.	έπαινος, 28, l. 1.	κρύσταλλος, 68, C;
ἀκόλουθος, 89, b.	έπιγονος, 58, C.	159, mid.
ἡ ἀμέθυστος, 141, end.	έπίλογος, 136, l. 4.	Νεόφυτος, 206, b.
ἀπόλογος, 135, D.	έπισκοπος, 172.	Ολεθρος, 149, c.
ἀνάπαιστος, 155.	έπιτροπος, 193 (5).	ὅμορος, 13.
ἀντίσπαστος, 173.	Ἡνίοχος, 97, e.	Παράκλητος, 119.
ἀπόστολος, 175, B.	Θάνατος, 103, c; 152, b.	πολέμιος, 40, b.
ἀνεμος, 165, l. 1; 212, b.	θεμέλιος, 185, C.	πρόγονος, 58, C.
Δάκτυλος, 170 (σήπω).	Ἴπποδρομος, 194, B.	πρόδεδρος, 116, B.
διάβολος, 46.	Κόθορνος, 119, l. 4.	πρόμαχος, 141, h.
ἡ διάλεκτος, 136, l. 3.	κατάλογος, 137.	προσήλυτος, 93, C.
διάλογος, 135, D.	κατάσκοπος, 172.	Στέφανος, 8.
διδάσκαλος, 71, B.	κατήγορος, 7.	σύλλογος, 137.
Ἐκγονος, 58, C.	κένταυρος, 52 (1).	σύμβουλος, 28, l. 8.
ἔλεγχος, 87.		σύμμαχος, 141, f.
		σύνδεσμος, 68, B.

To the "Attic Second Decl." belongs *ρινόκερως*, 205, B.

b.

PROPERISPOMENA.

Δῆμος, 7; 100, c.
δοῦλος, 8.
Ζῆλος, 8; 102, b.
Θρῆνος, 27, mid.
Κακοῦργος, 91, c.

κλῆρος, 129, l. 4.
κῶμος, 26, B.
Μῦθος, 189 (15).
Οἶκος, 118 (5).
οἶνος, 155, mid.

Πανούργος, 91, c.
Σῖτος, 93, l. 5 fr. end.
Τοῖχος, 13.
ἢ Ψῆφος, 12, l. 8 fr. end.

c.

PAROXYTONES.

Βίος, 50–51.
Γάμος, 55.
Δρόμος, 194, B.
Ζωγράφος, 22 (3);
100, c.
Ἔππος, 141, f.
Κύκλος, 13.
Δίθος, 64, l. 4.
λόγος, 119 (8); 135,
D; 136, c.
Νόμος, 147, C; 186,
l. 11.
ἢ νόσος, 7; 164, B.
Ξένος, 93, C.

Οἰσοφάγος, 201, C.
δρκος, 150, b & e.
ὅρος, 13.
δχλος, 88 (ἴνεχλ.).
Πάγος, 159, a.
πότος, 161, b.
Σπόρος, 174, B.
στόλος, 175, B.
Τάφος, 102, b.
τόκος, 190, l. 5.
τόμος, 184, l. 1.
τόνος, 27, l. 12; 181, B.
τόπος, 64, l. 7 fr. end.
τράγος, 26, B.

τρόμος, 191.
τρόπος, 80, mid; 191,
B.
τέπτος, 196.
Ὑμνος, 8, l. 2.
Φθόγγος, 9, mid.
Φθόρος, 204, B.
Φύλος, 5, l. 8.
Φύβος, 66, B.
Φόρος, 201, C; 202 (2).
Φωσφόρος, 197, B.
Χρησμολόγος, 210,
top.
Χρόνος, 27, l. 13.

d.

OXYTONES.

Ἀμαρτωλός, 38, c.
ἀναγραμματισμός, 63.
ἀοιδός, 26, b.
ἢ ἀτραπός, 192, l. 5.
ἀφορισμός, 51, l. 3.
Γελωτοποιός, 55, B.
γεωργός, 91, c (end).
Δεσμός, 68, B.
δημαγωγός, 26, C.
διακελευσμός, 121.
Ἐπωδός, 27, l. 5.
εὐφημισμός, 204, B.
ἔχθρος, 40, b.

Θαυματοποιός, 24, l. 5.
θεσμός, 186, l. 11.
Ἴατρός, 6 (2); 34, b.
ἱλασμός, 106.
Καθαρός, 115, B.
κρημνός, 126, l. 7.
Διῆμος, 157, l. 3.
λογισμός, 12.
λοιμός, 163, B.
Μισθός, 8 (4); 22 (3).
μισθωτός, 8 (4).
Ναυαγός, 120, b.
Ὀρφανός, 193.

όφθαλμός, 152, b.
όχετός, 97, e.
Παιδαγωγός, 26, C.
παρακελευσμός, 121.
παροξυσμός, 16 (3).
πτωχός, 111, b.
Ῥευματισμός, 168, C.
Σεισμός, 170, mid.
σκοπός, 172, a.
σταθμός, 108, h; 109,
l. 13.
στρατηγός, 7.
συνεργός, 91, c (end).

Τειχισμός, 13.	χρηματισμός, 209, mid.	χύλός, 208, mid.
τροφός, 194, C.	χρησμός, 209, l. 4 fr.	χύμός, 208, mid.
τροχός, 194, B.	end.	‘Ωδός, 26, b.
χορός, 176, c.	χρησμφδός, 210, l. 2.	ἀθισμός, 212, b.

2.

Διέκπλους, 163, end.
Εἰσπλους, 164, C.
ἔκπλους, 164, C.
Κατάρρους, 168, C.

Contract Nouns.

Νόης, 60, above C.	πλοῦς, 164, C.
Παράπλους, 164, C.	Τροῦς, 167, B.
περίπλους, 164, C.	Χειμάρρους, 167, B.

3.

a.

Βλέφαρα, 52, b.
βακτιστήριον, 49, b.
Γυμνάσιον, 11.
Δάκρυον, 122, end.
δεσμωτήριον, 68, B.
διαβατήρια, 45, B.
δικαστήριον, 11.
Εἰδωλον, 153, l. 4.
ἔντομον, 184, b.
ἐπισκεπτήριον, 172 (1).
ἔργαστήριον, 90, B.
εναγγέλιον, 24, b.
‘Ηλιοτρόπιον, 191, b.

Neuters.

PROPAROXYTONES.

Θάττρον, 184 (2).	πρόσωπον, 152, b.
Κάτοπτρον, 152, b.	πτερύγιον, 159, B.
κοιμητήριον, 94, c.	Στάδιον, 109, l. 11.
κριτήριον, 126, B.	σύμβολα, 48, B.
Μέτωπον, 152, b.	συμπόσιον, 161, b.
Ναυάγιον, 120, b.	σφάγιον, 178, b.
Οργανον, 90, B.	Τρόπαιον, 192, l. 5.
Οριον, 13.	Υποζύγια, 101, c.
Παίγνιον, 154, mid.	Φάρμακον, 34, b.
πάρεργον, 91, c.	φθινόπτωρον, 205.
πέταλον, 158, l. 5.	Χρηστήριον, 209, l. 8
ποτήριον, 161, b.	fr. end.

b.

Διδασκαλεῖον, 71, B.
δῶρον, 72, B.
Ἐργαλεῖον, 90, B.
Ζέφον, 51, mid.; 100, c.
‘Ιάτρειον, 34, b.

PROPERISPOMENA.

κλεῖθρον } 123.	Πλῆκτρον, 164, B.
κλῆθρον } 123.	πλοῖον, 164, C.
Μαντεῖον, 139, near	προσωπεῖον, 152, end.
end.	Σῦκον, 198, d.
μνημεῖον, 146, C.	Τροπαῖον, 192, l. 5.
Νεῦρον, 155 (πάσχω).	φύλον, 206, b.

c.

Βάθρον, 45, B.
βιβλίον, 63; 186, mid.
Ἐργον, 90, B.
‘Ηνία, 97, c.
Κάντρον, 192 (4).

PAROXYTONES.

Δίτρον, 58, b.	τόξον, 4, a.
Νίτρον, 58, b.	Φορτίον, 201, C.
Οπλον, 13.	φύλλον, 158, l. 6.
Τέκνον, 190, l. 3.	Χωρίον, 211, mid.

d.

OXYTONES.

Συγόν, 101, c.
Δοντρόν, 139.

Πεξόν, 141, f.
πτερόν, vi. 159, B.

φυτόν, 206, C.

B.

ADJECTIVES.

1. a.

PROPAROXYTONES.

a. *Beginning with Alpha Privative.*

NOTE.—Adjectives beginning with alpha privative and ending in -os, have recessive accent. See p. 91, REM. Furthermore, compound adjectives regularly have -os as the ending for fem. as well as masc. See p. 22, end.

Ἄβιώτος, 51, b.
ἄγνωστος, 60, mid.
ἄγράμματος, 62, l. 4.
ἄγραφος, 62, l. 4.
ἀδιάβατος, 45, B.
ἀδιάθαρτος, 204, B.
ἀδιάθερος, 204, B.
ἀδοξος, 76, B.
ἀδύνατος, 77, B.
ἀήττητος, 140, b.
ἀθάνατος, 103, c.
ἀκάθαρτος, 115, B.
ἀκέραλος, 122, l. 6.
ἄλειστος } 123.
ἄλληστος } 123.
ἄκλητος, 118, l. 5.
ἀκόλαστος, 124.
ἄκρατος, 122, l. 1.
ἄκριτος, 126, end.
ἄλογος, 135, D.
ἀμαράντινος } 140, mid.
ἀμάραντος } 140, mid.
ἀμίαντος, 144, l. 1.
ἄμικτος, 144, B.
ἀμφίλογος, 134, l. 2.

ἀναίσθητος, 83, e.
ἀνάλωτος, 36, d.
ἀναμάρτητος, 38, c.
ἀναμφίλογος, 134, l. 4.
ἀναμφισβήτητος, 39, b.
ἀνάρρητος, 42, b.
ἀνάστατος, 109.
ἀνέκδοτος, 73 (3);
74, d.
ἀνέλεγκτος, 87, end.
ἀνεπίκλητος, 119, e.
ἀνήκεστος, 33, end.
ἀνίτατος, 34, b.
ἄνομος, 147, C.
ἀνόνητος, 151, l. 3.
ἄ(ν)οπλος, 13.
ἄ(ν)όράτος, 152, a.
ἀνυπόδητος, 68, C.
ἀνύποπτος, 152 (7).
ἀνώμοτος, 150, d.
ἀνώνυμος, 11, nearend.
ἀόριστος, 13, mid.
ἀπαράσκευος, 12, l. 9.
ἀπληστος, 160, B.
ἀποτος, 161, b.

ἄπράκτος, 166, B.
ἄπράτος, 161, end.
ἄπροφάσιτος, 204 B.
ἄρρητος, 87, B.
ἄρρηστος, 169, e.
ἄσβεστος, 170, B.
ἄσκεπτος, 172, a.
ἄσταγίαστος, 109, l.
3.
ἄστοργος, 175, mid.
ἀσύμφορος, 203, l. 8.
ἀσύνετος, 106 (6).
ἄταφος, 102, b.
ἄτείχιστος, 13.
ἄτηκτος, 184.
ἄτμητος, 184, l. 3.
ἄτοκος, 190, l. 6.
ἄτομος, 184, l. 3.
ἄτροφος, 194, b.
ἄφθαρτος, 204, B.
ἄφόρητος, 201, C.
ἄφορος, 201, C.
ἄχαριστος, 207, B.
ἄχρηστος, 209, mid.
ἄψυχος, 212, mid.

<i>B.</i>	<i>Other Proparoxytones.</i>
Αειμνηστος (a), 146, C.	ἐπίορκος, 150, e.
ἀκόλουθος, 89, b.	ἐπιτάφιος, 102, b.
ἀλάστιμος, 36, d.	ἐπονείδιστος, 13.
ἀμφίβολος, 46.	ἐπώνυμος, 11, end.
ἀμφίλογος, 184 (1).	ἐργάσιμος, 90, B.
ἀμφισβητήσιμος, 39, b.	ἐρημος, 8 (4).
ἀντίδοτος, 73, l. 8.	ἐτερος, 58, b.
ἀξιέπαινος, 28, l. 1.	ἐτοιμος, 11.
ἀξιόλογος, 135, D.	εὐάρμοστος, 42, b.
ἀπόκρημνος, 126, l. 8.	εὐεξάλειπτος, 35.
ἀπόμαχος, 140, c.	εὐεπίθετος, 188 (8, end).
ἀπόρρητος, 87, B.	εὐλογος, 135, D.
ἀριστος, 7, l. 13.	εὐμετάβολος, 47 (10).
Βίαιος, 11.	εὔορκος, 150, e.
Γέλαιος, 55, B.	εὔπλαστος, 162, B.
γνώριμος, 60, mid.	εὔφορος, 201, C.
Διάφορος, 202, d.	εὐχάριστος, 207, B.
δραστήριος, 76.	εὐχρηστος, 209, mid.
δυσάρεστος, 41, b.	Ἡλύσιον, 93, C.
δυσέκνιτκος, 148.	ἡμίεργος, 91, b.
δύσπειστος, 156, end.	ἡσύχιος, 11.
Ἐδέδιμος, 93, end.	Θαυμάσιος, 28, d.
Θελούστιος, 80, b.	Ἴαστιμος, 34, b.
ἴκνοτος, 74, l. 3.	ἴδιος, 122, l. 9.
ἱλεόθερος, 8, mid.	Καταγλαστος, 55, B.
ἱμφυτος, 206, D.	κάτοπτρος, 152, b.
ἱμψύχος, 212, mid.	καύσιμος, 117, e.
ἴνδοξος, 76, B.	Μάχιμος, 140, b.
ἴνοχος, 98.	μετάπεμπτος, 157, B.
ἴξιρετος, 31, b.	μόνιμος, 143, l. 10.
ἐπίθετος, 188, l. 7.	Ναυπηγήσιμος, 159, b.
ἐπίκλητος, 119, e.	Ὀλέθριος, 150, l. 1.
ἐπίμαχος, 141, e.	
<i>b.</i>	<i>PROPERISPOMENA.</i>
Ἀναγκαλος , 10, end.	έτοιμος, 11.
ἀχρειος, 209, mid.	Κοῦφος, 108, h, end.
Γελοῖος, 55, B.	Προύνητος, 151 (4).
γενναιῖος, 58, mid.	Σπουδαιος, 174.
Ἐδραῖος, 116, B.	
	σῶος ορ σῶος, 179, end.
	Τελευταιῖος, 182, l. 9.
	τροχαιος, 194 above
	Τρέω.

c.

Αθρόος, 11.
ἄλλος, 36, a.
Ἐρρωμένος, 196, mid.
d.

PAROXYTONES.

Κερδαλέος, 122, mid.
Μέσος, 100, b.
μόνος, 64, l. 7.
Ολος, 63, near end.

Σαρκοφάγος, 93 (τοσθιω).
Φωσφόρος, 197, a.

d.

OXYTONES.

Αγαστός, 23, d.
αίρετικός, 29, f.
αίρετός, 29, d.
αἰσθητικός, 33, e.
άκουστικός, 35, f.
άκουστός, 35, f.
ἀληθινός, 132, B.
ἀλωτός, 36, d.
ἀναλωτικός, 39, b.
ἀνασχετός, 97 (1).
ἀνατολικός, 183 (1).
ἀνατρεπτικός, 192.
ἀνεκτός, 97 (1).
ἄργος, 90-91; 132, B.
αύστηρός, 42, b.
αύτός, 7, l. 18.
ἀχθεινός, 43, b.
Βιωτός, 51, b.
βλαβερός, 51, end.
Γαμικός, 55, l. 1.
γεραιός, 55, end.
γνωστικός, 60.
γραμματικός, 62, l. 1.
γραφικός, 62, l. 2.
γυμναστικός, 11.
γυμνός, 11.
Δαπανηρός, 39, b.
δειλός, 66, B.
δεινός, 66, B.
διαβατός, 45, B.
διακριτικός, 127.
διαλεκτικός, 136, l. 1.

διδακτικός, 71, B.
διδακτός, 71, B.
διδασκαλικός, 71, B.
δογματικός, 76, B.
δοτικός, 72, B.
δράματικός, 76, mid.
δράστικός, 76, mid.
δρομικός, 194, B.
δυνατός, 77, B.
Ἐγκλιτικός, 124.
ἐκλεκτικός, 137.
ἐμετικός, 88.
ἐμφατικός, 199.
ἐνεργητικός, 91, b.
ἐνεργός, 91, b.
ἐπιδεικτικός, 67.
ἐπιληπτικός, 131, C.
ἐραστός, 90, l. 1.
ἐργα(σ)τικός, 90, B.
εύρετικός, 95, l. 6.
εύρετός, 95, l. 1.
ἐφθός, 100, l. 9.
ἐχθρός, 40, b.
ἐχυρός, 96, a.
Ζωγραφικός, 100, c.
ἰωάς, 100, c.
Ἡθικός, 80, mid.
Θαυμαστός, 23, d.
θεμιτός, 186, l. 4.
θυητός, 103, c.
Ἴκανός, 41 (ἀρκέω).
Ἐλαρός, 106, b.

Ισχυρός, 114, end.
Καθαρός, 115, B.
καθαρικός, 115, B.
καινός, 100, b.
κακός, 6, l. 8.
καλός, 63, mid.
καυστικός, 117, e.
καχεκτικός, 96, b.
κενός, 102, l. 4 fr.
end.
κλειστός, 123.
κληστός, 123.
κριτικός, 126, B.
Δεκτός, 133 (2).
λεξικός, 136, d.
λογικός, 12, near end.
λοιπός, 188, l. 1.
Μαθηματικός, 140.
μαθητός, 140.
μανικός, 139, mid.
μεστός, 160, B.
μαρός, 143, end.
μεκρός, 172, b.
μυημονικός, 146, C.
Νομαδικός, 147, C.
νουθετητικός, 189, E.
νουθετικός, 189, E.
Οἰστός, 200, b.
ὅλισθηρός, 149, mid.
όνομαστός, 11.
ὅπτικός, 152, b.
όρατός, 152, a.

όρθος, 64; 88, mid.	ρητός, 87, B; 133 (2); 136, e.	τηκτός, 184.
όρυκτός, 153.		τροπικός, 191, b.
Παθητικός, 156, d.	Σαθρός, 170, near end.	Υβριστικός, 13, end.
παλαιός, 100, b.	σηπτικός, 170, near end.	ὑπερσυντελικός, 183.
παρατατικός, 180.	σκεπτικός, 172, near mid.	Φαιδρός, 198, d.
πιθανός, 156, B.	στασιαστικός, 109, l. 3.	φῶνερός, 198, b.
πλαστικός, 162, mid.	στατικός, 109, l. 5.	φῶνός, 198, b.
πλαστός, 162, B.	στενός, 64.	φευκτός, 203, above b.
πλεκτός, 163, b.	στερεός, 172, b; 196, end.	φθαρός, 204, end.
πνευματικός, 165, b.	σφαλερός, 178, end.	φορτηγικός, 201, mid.
ποτός, 161, b.	συνετός, 106 (3).	φορτικός, 201, mid.
πράγματικός, 166, B.	συνοπτικός, 151.	φυσικός, 206, C.
πράκτικός, 166, B.	συντελικός, 183.	Χρηματιστικός, 209, mid.
προγνωστικός, 61.	Ταῦτό, 136, c.	Χρηστός, 209, B.
πτερωτός, 159, B.	τεκτονικός, 190, l. 11.	Χριστός, 211, mid.
πτηνός, 159, B.	τεχνικός, 190, mid.	Ψῦχικός, 212, b.
Ρευματικός, 168, C.		Ψῦχρός, 212, l. 4.
ρητορικός, 87, B.; 136, e.		Ωνητός, 213.

2.

Contract Adjectives.

Ἄπλους, 164, C.	Ἐμπνους, 165, B.	σῶς, 179, b.
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3.

Attic Second Declension.

Ανάπλεως, 160, B.	Κατάπλεως, 160, B.	πλέως, 160, B.
πλεως, 106.	περιπλεως, 160, B.	

THIRD DECLENSION.

A.

SUBSTANTIVES.

1.

Words like πόλις.

Αἴρεσις, 29, f.	άνάγγωσις, 60.	άνεσις, 105.
αἰσθησις, 33, a.	άνάθεσις, 186.	άντεσις, 73.
άκροάσις, 35.	άναρεσις, 30, d.	άντιθεσις, 186.
ἄλωσις, 36, d.	άνάκρουσις, 127.	άντιληψις, 131, C.
άμφισβήτησις, 39, b.	άνάμηνσις, 146, C.	άπόβασις, 45, B.
άναβασις, 45, B.	άνάστασις, 109.	άπόδειξις, 67.

ἀπόδοσις, 73.	ἐμβασις, 45, B.	μελλησις, 142, mid.
ἀπόθεσις, 187.	ἐμφασις, 199.	μετάδοσις, 74.
ἀπόκρισις, 127.	ἐξαίρεσις, 31.	μετάθεσις, 188. ¹
ἀπόλαυσις, 41.	ἐξέτασις, 11.	μετάστασις, 112.
ἀπόλειψις, 138.	ἔξις, 96, b.	μῆτις ορ μέτις, 144, B.
ἀπόρρησις, 87, B.	ἐπίβασις, 45, B.	Νουθέτησις, 189, E.
ἀποικίστησις, 171.	ἐπίδοσις, 67.	Ὄντησις, 151.
ἀπόστασις, 110.	ἐπίθεσις, 74.	δσφρησις, 153.
ἀποστέρησις, 175, b.	ἐπίκλησις, 188.	όψις, 152, a and b.
ἀποτείχισις, 13.	ἐπίκληψις, 119, e.	Παράβασις, 45, B.
ἀπόφευξις, 203, B.	ἐπίληψις, 181, C.	παράγγελσις, 24, c.
ἀρσις, 32, f.	ἐρώτησις, 92, b.	παράδοσις, 74.
αὐξησις, 42, end.	ἐστίασις, 94, l. 2.	παραίνεσις, 28, b.
ἀφαίρεσις, 30.	εὔρεσις, 95.	παραίρεσις, 31.
ἀφεσις, 105.	Ζέσις, 102, l. 3.	παρακλενσις, 121.
ἀφίξις, 106 (1).	Ζεῦξις, 101, c.	παράκλησις, 119.
Βάσις, 45.	Θέσις, 32 f; 186, l. 4.	παράκρουσις, 127, end.
βούλησις, 54, d.	Ἔασις, 34, b.	παράλλαξις, 37.
Γένισις, 56, A; 58, C.	καθαίρεσις, 31.	πανσις, 4.
γέννησις, 58, C.	κάθαρσις, 115, B.	πέψις, 157 (πέττω).
γνῶσις, 59, B.	καρτέρησις, 143 (5).	πήδησις, 38, l. 3.
Δέησις, 69, end.	κατάβασις, 45, B.	πόλις, 22 (4); 118
διάβασις, 45, B.	κατάγνωσις, 61.	(5).
διάγνωσις, 60.	κατάληψις, 131, C.	δ πόσις, 161, l. 4.
διάθεσις, 187, b.	κατάστασις, 112, l. 3.	πόσις, 161, l. 1.
διαιρεσις, 31.	κατάφευξις, 203, B.	πρᾶξις, 166, B.
διάστασις, 110.	κατόρθωσις, 88, b.	πρᾶσις, 161, c; 218.
διάφευξις, 203, B.	κανσις, 117, e.	προαιρεσις, 31.
διοίκησις, 7, mid.	κλεῖσις ορ { 123.	πρόβασις, 45, B.
διωξις, 75.	κλῆσις	πρόθεσις, 189.
δόσις, 72, B.	κλῆσις, 118, b.	πρόκλησις, 119.
δύναμις, 77, l. 1; 173 (4).	κόλασις, 124.	πρόληψις, 131, C.
δύσις, 77, B.	κράσις, 121, B.	πρόσβασις, 45, B.
Εἰσβασις, 45, B.	κρίσις, 126, B.	πρόσθεσις, 189, l. 2.
ἐκβασις, 45, B.	κτήσις, 128, B.	πρόσκλησις, 119.
ἐκλειψις, 138.	Δέξις, 136, d.	πρότασις, 181, l. 1.
ἐκστασις, 110, end.	ληξις, 129, l. 4.	πρόφασις, 99 (12);
ἐκτισις, 190.	ληψις, 129, a.	204, B.
ἐλλειψις, 138.	Μάθησις, 140.	πτῶσις, 162, b.
	ο μάντις, 22 (4); 139.	πύστις, 167, l. 4.

¹ The word is not actually given, but implied in the English derivative.

·Ρῆσις, 136, <i>e.</i>	συνείδησις, 148 (οἶδα).	·Υβρις, 18, end.
Σιάπησις, 171.	σύνεσις, 106.	·ὑπέρβασις, 45, B.
σκέψις, 172, <i>a.</i>	σύνθεσις, 189.	·ὑπόθεσις, 189.
στάσις, 109, l. 1.	σύνοψις, 151.	·ὑπόκρισις, 127.
στέρησις, 175, <i>b.</i>	σύστασις, 118, <i>d.</i>	·ὑπόληψις, 181, <i>f.</i>
σύγκρασις, 122.	σχέσις, 97, l. 1.	·ὑπόσχεσις, 24, <i>a</i> ; 197, l. 5.
σύγκρισις, 51, l. 8.	Τάσις, 181, B.	Φάσις, 198, <i>c.</i>
σύγχυσις, 208, mid.	τείχισις, 13.	Φθίσις, 205.
σύζευξις, 101, <i>c.</i>	τέρψις, 207, B.	Φύσις, 206, C.
σύλληψις, 131, <i>e.</i>	τίσις, 190.	Χρῆσις, 209, B.
σύμβασις, 45, B.	τμῆσις, 183, B.	
σύμμειξις, 144, end.		

2.

Neuters in -μα.

All neuter substantives of 3rd decl. have recessive accent.

·Αγγελμα, 24, <i>b.</i>	δράμα, 76.	κόρμα, 124.
αίμα, 168, l. 9 fr. end.	δυστράχημα, 196, B.	κρῖμα, ορ { 126, B.
άκουσμα, 35, <i>f.</i>	·Ἐγκλημα, 118.	κρίμα, { 126, B.
άμαρτημα, 38, <i>c.</i>	ἔκπωμα, 161, <i>b.</i>	κτῆμα, 128, B.
άμφισβήτημα, 39, mid.	ἔμβλημα, 46, <i>c.</i>	κῶμα, 94, <i>c.</i>
ἀνάθεμα, 186.	ἔνδειγμα, 67.	Δῆμμα, 129, <i>a.</i>
ἀνάθημα, 186.	ἔνταλμα, 183, mid.	Μάθημα, 140.
ἀνάλωμα, 39.	ἔπαγγελμα, 24, <i>a.</i>	μελέτημα, 143, l. 4.
ἄρωμα, 148, mid.	ἔπανόρθωμα, 88, <i>b.</i>	μίασμα, 144, l. 1.
άσμα, 26, <i>b.</i>	ἔρωτημα, 92, <i>b.</i>	μνήμα, 146, C.
ἀτύχημα, 196, B.	ἔνεργέτημα, 91, <i>c.</i>	Νουθέτημα, 189, E.
Βάπτισμα, 49, <i>b.</i>	ἔρημα, 95.	·Ομμα, 152, <i>b.</i>
βῆμα, 45, top.	εὐτύχημα, 88, <i>b</i> ; 196, B.	ὅνομα, 11.
βόσκημα, 58.	Ζενύγμα, 101, <i>d.</i>	ὅράμα, 152, <i>a.</i>
Γράμμα, 61, B; 63.	Θαῦμα, 24, l. 1.	όφελημα, 158, end.
Δάνεισμα, 11.	Θέάμα, 152, <i>a.</i>	ὅφλημα, 154, l. 7.
δεῖγμα, 66, B.	Θέμα, 185, C.	ὅχημα, 97, <i>e.</i>
δεῖμα, 66, l. 4.	Θρέμμα, 193, <i>d</i> ; 194, C.	Παράγγελμα, 24, <i>c.</i>
δέρμα, 67, B.	·Τάμα, 34, <i>b.</i>	παράδειγμα, 66, B.
δῆγμα, 64.	Κατάστρωμα, 178, <i>b.</i>	πήδημα, 88, l. 3.
διάδημα, 68, l. 5 fr. end.	καῦμα, 117, <i>e.</i>	πλάσμα, 162, B.
διάστημα, 110.	κέλεν(σ)μα, 121.	πλέγμα, 163, <i>b.</i>
δίλημμα, 132, l. 1.	κλίμα, 124.	πλεονέκτημα, 96, B.
δόγμα, 76, B.		πνεῦμα, 27, mid.; 165, <i>b.</i>

πόμα, 161, B.	σπέρμα, 174, B.	τόξευμα, 4, a.
πράγμα, 166, B.	στίγμα, 176, l. 1.	τραῦμα, 190, l. 5 fr.
πρίσμα, 166.	στρῶμα, 178, b.	end.
πρόβλημα, 48.	σύγγραμμα, 63, l. 2.	Τύβρισμα, 13, end.
πρόσχημα, 99.	σύμπτωμα, 162, b.	ύπόδημα, 68, C.
πτῶμα, 162, b.	σύνθημα, 189.	Φάντασμα, 198, c.
πῦμα, 161, B.	σύστημα, 114, e.	φάσμα, 198, c.
Ρεῦμα, 167, B; 168, C.	σφάλμα, 178, b.	φόρημα, 201, C.
ῥῆγμα, 168.	σχῆμα, 97, d.	Χάσμα, 207, end.
ῥῆμα, 87, l. 3; 136, e.	σῶμα, 179, B.	χρῆμα, 209, B.
Σκέμμα, 172, a.	Τείχισμα, 13.	χρῖ(σ)μα, 211.
σκῶμμα, 172.	τηλεγράφημα, 64.	χῶμα, 208.
σπάσμα, 173, l. 2.	τρῆμα, 183, B.	

3.

Neuters in -ος.

Ἄνθος, 137, B.	Ζένγος, 101, c.	πένθος, 155, b.
ἄχθος, 43, b.	Ἡός, 80, mid.	πλῆθος, 160, B.
Βάρος, 108, end.	Θέρος, 205 (φθίνω).	πνίγος, 165.
βλόσ, 45, d.	Κέρδος, 122.	Πίγος, 168.
βλάβος, 51, b.	κῆτος, 174, B.	Σκάφος, 171.
Γένος, 58.	Μέρος, 143, l. 7 fr.	στῆθος, 172, b.
Δέος, 66, B.	end.	Τείχος, 13.
δίψος, 75, b.	μῖσος, 7; 40, b.	τέκος, 190, l. 4.
Ἐδος, 37, b; 116, B.	Ξίφος, 141, i.	τέλος, 181, B.
ἔθνος, 136, c.	Ονυιδος, ¹ 13, l. 2.	Φάος, 197, B.
ἔθος, 80, mid.	ὅξος, 58, b.	Χάος, 207, end.
εἶδος, 152, c; 172, b.	ὅρος, 13, mid.; 64.	χρέος, 122; 153, end;
ἴπος, 136, e.	Πάθος, 156, d.	210.
ἔχθος, 40, b.	πάχος, 159, b.	Ψῦχος, 212.

4.

Nouns in -εύς.

Βαφεύς, 49, l. 10 fr.	Διαφθορεύς, 204, l. 8	Σπορεύς, 174, B.
end.	fr. end.	συγγραφεύς, 63, l. 1.
Γονεύς, 58; 190, l. 5.	δρομεύς, 194, B.	σφαγεύς, 178, b.
γραμματεύς, 61, end.	Τερεύς, 198, d.	Τοκεύς, 190, l. 4.
γραφεύς, 61, end.	Νομεύς, 147, C.	τροφεύς, 194, l. 1.

¹ Trisyllables of this class are very rare. μέγεθος, *greatness*; πέλαγος, *the open sea*; and τέμενος, *temple enclosure*, perhaps nearly exhaust the list.

5.

Feminines in -της, -τητος.

Αστηρότης, 22 (1);	Καθαρότης, 115, B.	Παχύτης, 22 (1); 159,
42.	κουφότης, 108, h.	b.
Δεινότης, 66, B.	Όρθοτης, 88, b.	Ψυχρότης, 212.

6.

Miscellaneous Substantives.

The gender and genitive sing. are given here, only when they are not indicated on the page referred to.

Αγάν(-ώνος), δ, 12.	Θρέξ, ή, 102, near end.	Πήτωρ, 87; 136, e.
ἀηδών, 26, b.	Ιδρός, 104.	ρές, 205, end.
αιδώς, 27.	Ισχύς, 104, end.	ρύαξ, 167, end.
ἀρχιτέκτων, 190.	Κλείς ορ κλῆς, 123.	Σάλπιγξ, 167.
ἀστήρ (-τέρος), δ, 6	κλιμαξ, 124.	σάρξ, 93 (ἰσθίω).
(1).	κράτήρ, 121, end.	σηπεδών, 170.
Βλεφαρίς, 52, b.	κρέας, κρέως, 180, c.	συλλήπτωρ, 131, e.
Γέλως, 55, B.	Μάρτυς, δ, 7.	σφήν, 64.
γέρων, 55, end.	Οδούς, 180, έ.	σωτήρ, 179, B.
γῆρας, 55, end.	Παῖς, 49, end; 154,	Τέκτων, 190, 1. 8.
γνώμων, δ, 60, mid.	mid.	τένων, δ, 181, B.
γόνυ, γόνατος, τό, 90, B.	πατήρ, vi.	τρίποντος, δ, 187 (1).
γραῦς, 56, l. 1.	πειθό, 156.	Υδωρ, 158, δ; 63, end.
γυνή, 7; 40, end.	πλάνης, δ, 6 (1).	ὑς, δ or ή, 37, b.
Διώρυξ, δ, 153.	πνεύμων, 165.	Φλέψ, 184, b.
Εἰκών, 68, end; 81;	ποιμήν, 147, C.	φροντίς, 14.
123.	πούς, 99 (12); 161, B.	φυγάς, δ, 203, c.
ἔπηλος, 93, C.	πράτηρ, 161, c; 213.	φῶς, 197, B.
ἔρως, 89.	πρίων, δ, 166.	Χάρις, 207, B.
ἔσθής, 39, b (top).	προθοσκίς, 53.	χειμῶν, 191, end.
Θέμις, ή, 185-6.	πτέρυξ, 159, B.	χειρ, 63, mid.

B.

ADJECTIVES.

1.

In -ής, -ές.

Αβλαβής, 51, end.	ἀληθής, 132, B.	ἀπειθής, 40, b.
ἀγενής, 58, mid.	ἀμαθής, 140.	ἀσθενής, 169, e.
ἀδεής, 66, B.	ἀμελής, 142, b.	ἀσφαλής, 178, end.
ἀηδής, 41, b.	ἀναιδής, 27, b.	ἀτελής, 181, end; 182,
αισχροκερδής, 122,	ἀπαθής, 156, d.	c.
mid.	ἀπειθής, 156, B.	ἀτριβής, 195, l. 2.

ἀτυχής, 196, B.	ἐπιτυχής, 196, B.	περιβεής, 66, B.
ἀφανής, 198, b.	ἐπιφανής, 199.	περιφανής, 199.
Διαφανής, 199.	εὐγενής, 58, mid.	περιφερής, 202.
δυσπειθής, 156, end.	εὐτειθής, 156, end.	πολυτελής, 182, c.
δυστυχής, 196, B.	εὐτελής, 182, c.	προφανής, 199.
Ἐλλιπής, 138.	εὐτυχής, 88, b; 196, B.	Συγγενής, 58, mid.
ἐμφανής, 199.	εὐφυής, 206, b.	συνεχής, 99.
ἐντελής, 182, C, d.	Καταφανής, 199.	συντελής, 182, C, d.
ἐπαχθής, 43, b.	Νηπειθής, 155, end.	σωματοειδής, 179, B.
ἐπιμελής, 142, b.	Παντελής, 181, end.	Ὑποτελής, 182, C, d.

2.

In -ης, -ες.

Δυσάδης, 148, mid.	εὐάδης, 148, mid.	Παιγνιάδης, 154, mid.
Ἐξώλης, 150, l. 4.	Κρημνάδης, 126, l. 7.	πλήρης, 160, B.
ἐργάδης, 90, l. 3 fr. end.	Μανιάδης, 139, mid.	

3.

In -ων, -ον.

The accent of these is always recessive.

Αιδήμων, 27, b.	Ἐπιλήσμων, 132, B;	Καλλίων, 63.
ἀμνήμων, 146, C.	146, C.	Μνήμων, 146, C.
ἀνεπιστήμων, 89.	ἐπιστήμων, 89.	Πέπων, 157 (πέπτω).
ἀπράγμων, 166, b.	εὐσχήμων, 97, d.	Συγγνάμων, 61 (6).
ἀσχήμων, 97, d.	Ἡπτων, 6 (1); 140, end, b.	

4.

Miscellaneous Adjectives.

Ἄγνας, 60, mid.	Εἰκός, -ότος, 81, c.	Νομάς, 147, C.
ἄρπαξ, 42.	εῦχαρις, 207, B.	Ὀξύς, 58, b; 181, B.
Βαρύς, 108, h, end.	Ἡδύς, 41, b.	Παχύς, 67, B; 159, b.
βραχύς, short, 136, c.	ήμιθνής, 103, c.	Σποράς, 174, B.
Δρομάς, 194, B.	Θρασύς, 27, b.	Χαρίεις, 207, B.

VERBS.

These follow the arrangement of pure, mute, and liquid verbs, as given in Part I. Those that occur *alphabetically* (as main verbs, that is) in Part II. are in spaced printing, as Καθαίρω, Ἔρομαι, and have no reference attached, unless they also occur elsewhere than in their alphabetical order, in which case only this last place is referred to, the spaced printing being enough as a reference to the natural place in Part II. COMPOUNDS of the irregular verbs of Part II. are not given, unless for some special reason.

1.

Stem Unchanged.

Ἄγορεύω, ^{οὐδέποτε} 2. 115, B.
ἀγρεύω, 100, c. 115.
ἀκούω. 115.
ἀληθεύω, 132, B. 115.
ἀπολαύω.
Βιοτεύω, 51, b. 115.
βουλεύω¹ 3. 120.
Γεύομαι, 4, a. 120.
Δακρύω, 122, end. 120.
δυναστεύω, 77, B.
δύω, 22 (7). 120.
Ἐπιβουλεύω, 3-4. 120.
ἐπιτροπεύω, 193 (5). 120.
ἐσθίω² 3. 120.
Θεραπεύω, 4, b. 120.
Θηρεύω, 4, b. 120.
Θραύω
θύω. 120.
Ἴατρεύω, 34, b. 120.

Καθαίρεω, 115, B.
καίω. 115.
κελεύω. 115.
κλαίω.
κλείω ορ κλῆω.
κναίω.
κολακεύω, 4, a.
κρούω. 115.
κωλύω, 4, a; 86, b.
Δούω.
λύω¹ 4, a. 120.
Μαντεύομαι, 139.
μεθύω² 141, B. 120.
μηρύω, 4, a.
μνημονεύω, 4, d; 146,
C. 120.
μνηστεύω, 4, d. 120.
μύω, 152, l. 5 fr; end.
Οτοματ² 120.

Παιδεύω, 4, a. 120.
παίω. 120.
πάνω, 4. 120.
πορεύομαι, 4, a. 120.
πρτώ.
προστατεύω, 113. 120.
Ῥητορεύω, 87, B. 120.
Σείω.
στρατεύω, 4, d. 120.
συμβουλεύω, 3-4. 120.
Τοξεύω, 4, a. 120.
Ὑπολύομαι, 68, C. 120.
ὑποπτεύω, 152 (7). 120.
Φθίω.
φονεύω, 4, b. 120.
φυτεύω, 4, b; 206, C. 120.
φύω, 22 (7). 120.
Χορεύω, 4, b. 120.
χρτώ. 120.

2.

Verbs in -άω.³

Ἀγαπάω, 6; 175, mid.
αἰτιάομαι, 6.
ἀκροάομαι.

ἀνιάω, 5.
ἀπαντάω.
Βοάω.

Γελάω, 5, b.
γεννάω, 58.
γηράω.

¹ Has displaced τύπτω as the model Greek verb. See τύπτω.

² The stem that appears here belongs only to pres. and impf. μεθύω seems not even to have impf.

³ κάω for καίω, and κλάω for κλαίω, do not count.

Δαπανάω, 6; 39, b, end.	Ἡπτάομαι, 6; 140, b.	πεινάω.
διαιτάω.	Θεάομαι, 6; 134 (2).	πειράω, 6.
διψάω.	Θηράω, 5, c; 6 (2).	πλανάω, 6.
δράω, 90, rem.	Ἴαομαι, 6; 34, l. 3.	Σιγάω.
Ἐάω, 21 (6).	Κλάω.	σιωπάω.
ἴγγυάω.	κνάω.	σπάω.
ἴξαπατάω, 6.	κοιράομαι.	σῦλάω, 6.
ἴράω, 175, mid.	κτάομαι.	Τελευτάω, 6; 182, l. 6.
ἴρωτάω, 6; 70, note; 91-92.	Μειδιάω, 55, B.	τίμάω, 5.
ἴστιάω.	μελετάω, 143, l. 4.	Χράομαι.
Ζάω.	Νικάω, 6; 140, b.	χράω.
	Πηδάω, 87-88.	Ψάω.

3.

Verbs in -έω.

The verbs in -έω on pp. 6, 7, and 8, are not repeated here, unless they also occur elsewhere.

Ἄγνοέω, 60.	ἀσθενέω, 119 (κάμνω); 169, e.	εὐχαριστέω, 207, B.
ἀδικέω, 6; 21 (6).	ἀσχημονέω, 97, d.	Ζέω.
ἀδυνατέω, 77, B.	ἀτυχέω, 196, B.	ἰωγραφέω, 100, c.
αἰδεῖομαι.	Γαμέω, 14-15.	ἰωγρέω, 6; 100, c.
-αινέω.	γεωργέω, 91, c.	Ἡνιοχέω, 97, e.
αἱρέω, 5, b.	γηθέω.	Θρηνέω, 27, mid.
αἰτέω, 6; 70, l. 2.	Δέω.	Ἴππομαχέω, 141, f.
ἀκέομαι.	δέω.	Κακοπράγέω, 166, b.
ἀκολουθέω, 89, b.	δοκέω.	κακουργέω, 91, c.
ἀλγέω, 155 (πάσχω).	δυστυχέω, 6; 196, B.	καλέω, 5, b.
ἀλέω.	δωρέομαι, 72, B.	Μειονεκτέω, 96, β.
ἀμελέω, 6; 142, b.	Ἐμέω.	μῖσέω, 7; 40, b.
ἀμυημονέω, 146, C.	ἐνοχλέω.	μηησικακέω, 146, C.
ἀμφιγνοέω.	ἐπιμελέομαι, 142, b.	Ναυᾶγέω, 120, mid.
ἀμφισβητέω.	ἐπιορκέω, 150, e.	ναυμαχέω, 141, f.
ἀναρμοστέω, 42, b.	ἐπιστατέω, 111 (7).	ναυπηγέω, 159, b.
ἀπειθέω, 156, B.	εὐεργετέω, 7; 91, c.	νέω.
ἀπολογέομαι, 135, D.	εὐλογέω, 135, D.	-νέω.
ἀποχειροτονέω, 181, mid.	εὐορκέω, 150, e.	νουθετέω, 189, E.
ἀργέω, 91, b.	εὐπρᾶγέω, 166, b.	Ὀλοκαυτέω, 117, e.
ἀρκέω.	εὐσχημονέω, 97, d.	όχέω, 97, e.
ἀρρωστέω, 169, e.	εύτυχέω, 196, B.	Πανουργέω, 91, c.
		παρανομέω.

παροινέω.	πωλέω.	Ὑπισχνέομαι.
πεζομαχέω, 141, <i>f.</i>	Πέω.	Φιλέω, 5; 175, mid.
πειθαρχέω, 156, <i>B.</i>	βίπτέω.	φορέω, 97, <i>e</i> ; 195 (2);
πενθέω, 155, near end.	Σκοπέω.	201, <i>D.</i>
πλεονεκτέω, 96, <i>β.</i>	στερέω.	Χειροτονέω, 181, mid.
πλέω, 5, <i>c.</i>	σύκοφαντέω, 198, <i>d.</i>	Χέω.
πνέω.	συμπαχέω, 141, <i>f.</i>	Χρησμωδέω, 209–210.
ποιέω, 7; 90, <i>b</i> and Rem.	συμπαθέω, 156, <i>d.</i>	Χωρέω.
πονέω, 119 (κάμνω).	συνεργέω, 91, <i>c.</i>	Ὦθέω.
προστατέω, 113.	Τελέω.	ῶνέομαι.
	τρέω, 191.	ἀφελέω, 8; 151, <i>l. 3.</i>

4.

Verbs in -όω.

Ἄναλος.	Σηλώω, 8; 102, <i>b.</i>	Ολοκαυτόω, 117, <i>e.</i>
ἀναπληρόω, 8; 160, <i>B.</i>	Ἴημόω, 8.	όμοιόω, 8.
ἀνορθόω, 88, mid.	Θανατώω, 103, <i>c.</i>	Πληρόω, 8; 160, <i>B.</i>
ἀξιόω, 8.	Θεμελίωω, 185, <i>C.</i>	πτερόω, 159, <i>B.</i>
Βιόω.	Ἴδροω.	Πρίγόω.
Δηλόω, 5.	Καταδουλόω, 8.	Στεφανόω, 8.
δουλόω, 8.	κατορθόω, 88, mid.	Τελεόω, 181, end.
Ἐλευθερόω, 8.	Μαστίγόω, 8.	τελέοω, 181, end.
ἐπανορθόω.	μισθόω, 8.	Χόω.
ἐρημόω, 8.		

5. a.

Stems in κ, γ, χ.

Ἄγω, 22 (7).	ἴλκω.	Πλέκω.
ἀνοίγω.	ἴργω.	πνίγω.
ἄρχω, 9.	ἴρχομαι. ¹	Στέργω.
Δέχομαι, 9.	ἴχω.	Τήκω.
διάκω.	Δέγω.	τρέχω. ¹
Είκω.	-λέγω.	Φεύγω.
Είργω.	Μάχομαι. ¹	φθέγγομαι, 9.
εἴργω.	Οίχομαι. ¹	Ψύχω.
ἐλέγχω.		

¹ Pres. and impf. are the only tenses formed on the mute stem.

b.

Verbs in *-ττω* or *-σσω*.

Άλλάττω , 9, <i>b</i> ; 22 (7).	Όρνττω.	πράττω , 9, <i>b</i> ; 90, Rem.
δράττω , 168, l. 12 fr. end.	Πέττω.	Σφάττω.
δρμόττω¹	πλάττω.¹	Ταράττω , 9, <i>b</i> .
κηρύττω , 9.	πλήττω.	Φυλάττω , 9, <i>b</i> .

6. a.

Stems in *π*, *β*, *φ*.

Άλειφω.	Δείπω.	Τρίπω , 22 (7).
Βλέπω.	Πέμπω , 9-10.	τρέφω.
Γράφω.	Σήπω.	τριβω , 9; 23, III.
Έπομαι.	στρέφω.	

b.

Verbs in *-πτω*.

Άπτω and συνάπτω , 10.	κλέπτω.	Ράπτω.
Βάπτω.	κόπτω.	βίπτω.
βλάπτω.	κρύπτω , 63.	Σκάπτω.
Θάπτω.	κύπτω.	σκάπτω.
Καλύπτω , 10.	Νίπτω , 148.	Τύπτω.

7. a.

Stems in *τ*, *δ*, *θ*.

Άτδω.	Ηδομαι , 26, l. 8 fr. end; 207, A.	πτίπτω.
άχθομαι²	Πείθω , 10.	πλήθω , 160, <i>a</i> .
Εύδω.²	πέτρομαι.	Σπεύδω , 174. Ψεύδω , 10.

b.

Verbs in *-ξω*.Verbs in *-ξω* (not *-ζω*).

The verbs in *-ξω* and *-ζω* on pp. 10-14 are not repeated here, unless they also occur elsewhere.

Άρμόξω.	Βιβάξω.	Εικάζω.
άρπάξω.	Δανείξω , 11; 122, <i>b</i> .	έκκλησιάζω , 118 (5).

¹ Tenses outside of pres. and impf. are formed from a lingual stem.

² The lingual stem is limited to pres. and impf.

ἐργάζομαι.	κράζω. ¹	στασιάζω, 109.
Θαυμάζω, 23, c.	"Οἶω.	στοχάζομαι, 38, l. 9.
Καθέζομαι.	οἰμάζω. ¹	σφαγιάζομαι, 178, b.
καυτηρίζω, 117, c.	Παίζω.	σφάζω, ¹ 178.
κολάζω.	Σπουδάζω.	σφέζω.

(2).

Verbs in -ζω.

Ἀφανίζω, 198, b.	Καθίζω.	στίζω. ¹
Βαδίζω.	-Νίζω.	σχηματίζω, 97, d.
Βαπτίζω, 49, b.	νομίζω, 12, end; 75, b; 149, l. 8.	Τραυματίζω, 190, end.
Δογματίζω, 76, B.	Προφασίζομαι, 204, B.	Χαρίζομαι, 207, B.
Ἐθίζω.	Σαλπίζω. ¹	Χρηματίζομαι, 209, B.
ἐμποδίζω, 99 (12).		Ωθίζω, 212, b.
εναγγελίζομαι, 24, b.		

8.

Liquid Stems.

Ἀγγέλλω, 15; 16; 17.	κάμ-νω, 15, l. 2; 16, l. 1.	δμ-νῦμι, 16, 8.
ἀγέρω, 79, l. 10 fr. end.	κείρω.	δξννω, 16 (3).
αἴρω, 16; 17.	κερδαίνω.	Παχύνω, 159, b.
ἀλλοματ., 15.	κλίνω.	πραίνω, 15 (3 and 5).
ἀμύνω, 15.	κρίνω, 15; 16.	πλύνω.
ἀναίνοματ.	κτείνω, 15; 16.	Σημαίνω, 15 (3 and 5).
Βάλλω, 15; 16.	Δυμαίνομαι, 16 (3).	ππείρω, 15.
Γαμ-, 14; 15.	Μαίνομαι.	στέλλω, 15; 17.
Δέρω.	μαραίνω.	σφάλλω, 15.
δραμ- (τρέχω).	μένω, 14; 15; 16.	Τείνω, 15; 16.
Ἐγείρω.	μερ-.	τεκταίνομαι, 190, l. 9.
εἴρω.	μιαίνω.	τέλλω.
Θαν- (θνήσκω).	Νέμω, 14; 15; 16.	τέμ-νω, 15; 16.
Καθαίρω, 15.	Οδύρομαι, 15 (4 and 5).	Υφαίνω, 15 (3 and 5).
καίνω.	δλ-λῦμι, 14; 16, 8; 22 (7).	Φαίνω, 15; 16; 17.
		φθείρω, 15; 17.
		Χαίνω.

¹ Has stem ending in γ.

INDEX III.

VARIOUS CATEGORIES.

The verbs in these categories are to be found alphabetically in Part II., unless some reference is added.

1. The following verbs have a liquid stem in pres. and impf., but nowhere else except the 4 2nd aorists indicated. Cf. p. 14, Rem. 2.

Αἰσθάνομαι. ἀμαρτάνω. ἀπεχθάνομαι. αὐξάνω. — Βαίνω. βούλομαι. — Δάκνω. δαρθάνω. — Ἐθέλω. ἐλαύνω. ἐπιμέλομαι. ἔρομαι.¹ ἔρρω. — Δαγχάνω. λαμβάνω. λανθάνω. — Μανθάνω. μέλλω. μέλει. — Ολισθάνω. ὁσφραίνομαι.² ὄρφείλω. ὄφλιστκάνω.³ — Πίνω. πυνθάνομαι. — Στέρομαι. — Τίνω. τυγχάνω. — Φέρω. φθάνω. φθίνω. — Χαίρω.⁴

2. Augment.

a. The following verbs augment ε into ει:

Stem ε-(τημι) exc. in ήκα. έιω. Stem έθ- in ειωθα. έθέζω. Stem έλ- in ελον (αιρέω). έλκω. έπομαι (in impf.). έργάζομαι. έστιάω. έχω (in impf.).

b. Double augment occurs in :

‘Αλ-ισκομαι (in έάλων). ἀμφιγνοέω. ἀμφισβητέω. ἀνέχομαι (p. 97). ἀνοιγ-νῦμι. — Διαιτάω. — Ἐνοχλέω. ζοικα (in έφη). έπανορθδω. — Όράω (in impf.). — Παροινέω.

c. Augment with Prepositions.

a. The following verbs augment after the prep., according to the general rule, although they are not compounded of a prep. and an

¹ Has 2nd aor. ήρ-όμην.

³ Has 2nd aor. ὥφλ-ον.

² Has unattic 2nd aor. ὥσφρ-όμην.

⁴ Has 2nd aor. έχάρ-ην.

independent verb. Several have double augment, and so have appeared in the list just above.

'Αμφιγνοίω. ἀμφισβητέω. ἀνάλισκω. — Διαιτάω (δι- here is only *apparently* for διά). — Ἐγγύαω. ἔγχειρέω (6, end). ἐκκλησιάζω (118 (5)). ἐπιμελέομαι (142, b). ἐπιορκέω (150, e). ἐπιστατέω (111, mid. ἐπεστατ-). ἐπιτροπεύω (193, l. 12). ἐπιχειρέω (6-7). — Κατηγορέω (7, l. 6). — Παρανομέω. παροινέω. προστατεύω and προστατέω (113 (12)). Do any augmented forms occur? These verbs are placed here on the analogy of ἐπιστατέω). προφασίζομαι (204, B). — Συμμαχέω (141, f). συμπαθέω (156, d). συνεργέω (91, l. 10 fr. end, is put here by analogy. Do any augmented forms occur?). — Υποπτεύω. (As there is a verb ὄπτεύω, the statement on p. 152 (7) is not necessarily the correct account of the formation of this verb, and its augment may be taken as strictly reg.). ὑπισχνύομαι (in impf.).

β. On the other hand, ἀμφιέννυμι, ἐπίσταμαι, καθαίρω, καθαρεύω, and καθέζομαι, augment before the real or apparent preposition; while καθεύδω, κάθημαι, and καθίζω may or may not do so. See the verbs for details.

δ. Syllabic augment before vowels is found in (κατ)άγνυμι, ἀλτ-σκομαι, ἔικα, ὥθεω, and ὄνεομαι.

ε. The three verbs sometimes found with η for augment instead of ε are βούλομαι, δέναμαι, and μέλλω.

3. Ε added to form a new stem for certain tenses, as in Βούλομαι, βούλήσομαι: μάχομαι, μεμάχημαι, etc. When ε is not added to the present stem, a hyphen shows the stem to which it is added, as ἀμαρτ-άνω. This ε is lengthened to η, exc. in ἄχθομαι, ἄνθεσθηται and ἄνθεσθην (see ἄσθιω), εύρέθην (εύρ-ίσκω), ἄμαχεστάμην (μάχομαι), and -ώλεσται and -ολάλεκαι (-δλ-λῦμι). The new stem thus made forms only *first* aorists (-σα, -θην; -σθην in ἄχθεσθην and ἄνθεσθην, which retain the short vowel), and *first* perfects (-κα). The verbs are:

Αἰσθάνομαι. ἀμαρτ-άνω. ἀπεχθ-άνομαι. αὔξ-άνω or αὔξω. ἄχθομαι. — Βόσκω. βούλομαι — Γίγνομαι (γεν-). — Δαρθάνω. δέω (need). δραμ- (τρέχω). — Ἐδ- (έσθιω). ἄθλω. ἄρ- (91, end).

Ἐρρω. (καθ)εύδω. εύρ-ισκω. ἔψω. — Θύλω. — Καθίζω. κλαίω.
 — Μανθάνω (μαθ-). μάχομαι. μέλλω. μελει. μεταμέλομαι.
 — Νέμω. — Οἶω. οίομαι. οίχομαι. -άλλομ. ὀσφραίνομαι.
 ὀφείλω. ὄφλισκάνω. — Πέτομαι (with syncope, πτ-, πτε-, πτήσομαι, unless this is regarded as metathesis, πετ-, πτε-, as in σεχ-, σχε-, in σχήσω, etc., from ἔχω). — Ρυ- (ρέω). — Τυγχάνω (τυχ-). τύπτω.
 — Χαίρω.

For ε retained (cf. 5, b), see below.

4. Future Middle for Future Active.

Ἄιδω. -αινίω.¹ ἀκούω. ἀμαρτάνω. ἀπαντάω. ἀπολαύω. ἀπτάζω. — Βαδίζω. -βαίνω. βιόω. βλέπω. βιόω.
 — Γελάω. γηράσκω. γιγνώσκω. — Δάκνω. διδράσκω. διώκω.
 — Εικάζω. εἰμί. ἔσθιω. ἔψω. — Θαυμάζω (23, a). θέω.
 -θνήσκω. — Κάμνω. κλαίω.² κύπτω (?).² — Ααγχάνω. λαμβάνω.
 — Μανθάνω. — Νέω (swim). — Οἶδα. οίμάζω. δμνῦμ. ὄραω.
 — (Παιζω). πάσχω. πηδάω (37, B). πίνω. πίπτω. πλέω.
 πνέω. — Ρέω. — Σίγάω. σιωπάω. σκάπτω. σπουδάζω. —
 Τίκτω. τρέχω. τυγχάνω. — Φεύγω. φθάνω.² — χαίνω. χωρέω
 and some compounds.

5. Future Middle for Future Passive. Cf. 21 (6).

This is of very frequent occurrence in Greek, and no attempt has been made in this book to go fully into the matter. The following list contains only those instances that happen to have been mentioned.

Ἄγω. ἀδικέω, 21 (6). ἀλίσκομαι. ἀπεχθάνομαι. ἀχθομαι.
 — Βλάπτω. — Εάω. ετργω. (ἐκ)πλύνω. ἐνέχω. ἔσπιάω.
 — Κωλύω, 86, b. — Μίσω, 40, b. — Ούνημι. — Πειθω. — Στερέω (στερήσομαι may be taken as mid. or pass.). — Τρέφω. — Φέρω. φοβέω, 65, c. — Ωφελέω, 8; 151, l. 4.

6. -MI Forms.

Ἄγαμαι. ἀγνῦμι. ἀλο-, 2nd aor. of ἀλίσκομαι. — Βα-, 2nd aor. of βαίνω. — Γνω-, 2nd aor. of γιγνώσκω. — Δι-, in 2nd perf. forms of

¹ Fut. mid. reg. in ἐπανέω, and rare in παρανέω.

² Fut. act. also found.

δέδια, p. 65. δείκνυμι. δίδωμι. δρᾶ-, 2nd aor. of διδράσκω. δῦ-, 2nd aor. of δύω. δύναμαι. — Εἴμι. εἴμι. εἴργνυμι. ἐπί-σταμαι. — Ζεύγνυμι. ζύντημι. — Ἡμί. — Ἰδ in θεμεν, etc., from οἶδα. ἵημι. ἵπταμαι. ἵστημι. — Κάθημαι. κεῖμαι. κεράν-νῦμι. κίχρημι. κρέμαμαι. κρεμάννυμι. κτίννυμι. — Μίγνυμι. — Οίγνυμι. -δλλῦμι. σύμνυμι. ὄντημι. — Πετάννυμι. πή-γνυμι. πθι (a 2nd aor. imperat. from πίνω, not mentioned on p. 160. Neither this nor the reg. form πίε seems to be found in prose). πίμπλημι. πίκτημι. πτια- in ἐπιτάμην (see ὄντομαι). πτα- in ἐπτάμην (πέτομαι). πτάρνυμαι. — Ρήγνυμι. ράννυμι. — Σβέν-νῦμι. σκεδάννυμι. στράννυμι. σχές (cf. ἵσ from ἵημι and θές from τίθημι). — Τίθημι. — Φημί. φθα- in ἐφθην, from φθάνω. φῦ- in ἐφύν from φύω. — Some count χρή as a -μι form.

7. Passive Deponents (D. P.).

N. B.—No two lists of these are likely to agree, because some of these passives may have a passive as well as an active rendering, and so it is often a mere question of how one chooses to translate. *E.g. ἐφοβήθην, I feared, is lit. I was frightened. We say I rejoiced to hear it, or I was rejoiced to hear it, for either of which ἐχάρην answers. Consequently, the following list contains some verbs that have not been marked D. P. in the book.*

"Αγαμαι. ἀθροίζομαι, 11, l. 1. τήθροίσθημεν, thus = συνελέγημεν, 137. αἰδέομαι. ἀνάγομαι (also D. M.). [ἀποκρίνομαι, in N. T.] ἀπολογόμαι (also D. M.), 135, D. — Βούλομαι. — [Γίγνο-μαι in N. T.] — Δέομαι. διαιτάομαι. διαλέγομαι. διαφέρο-μαι. δύναμαι. — Ἐπιμελόμαι. ἐπίσταμαι. ἐράω. — Κατά-γομαι. — Μαίνομαι. -μιμηγήσκομαι. — Οίομαι. ὄργιζομαι, 13. — Πειράομαι (or D. M.), 6 (2). πλανάομαι, 6 (1). πορεύομαι, 4, a. προσφέρομαι. — Σκεδάννυμαι. -στρέφομαι. συλλέγομαι, 137. — Φαινομαι. φοβέομαι, 8, l. 3; 65, c. — Χαίρω.

8. A Short Vowel Retained.

The tense or tenses in which the short vowel is found can be seen by consulting the separate verbs.

Most verbs that retain a short vowel in the pf. and aor. pass. insert a σ before -μαι and -θην. A list of verbs that take this irreg-

ular σ is given below; but for convenience (σ) is added in this list to verbs that take it in either tense.

a. The following retain $\check{\alpha}$:

"**Αγαμαι** (σ). — **Βαίνω**. — **Γελάω** (σ). — **Δύναμαι** (σ). — **Ἐλαύνω**. **ἔρω** (σ). — **Ἔλασκομαι** (σ). **ἴστημι**. — **Κεράννυμι** (σ). **κλέω** (σ). **κρεμάννυμι** (σ). — **Πετάννυμι**. — **Σκεδάννυμι** (σ). — **σωάω** (σ). — **Τετένω**. — **Φθάνω**.

b. The following retain ϵ :

Αἰδέομαι (σ). **αιρέω**. **ἀκέομαι**. **ἀλέω** (σ). **ἀμφίννυμι** (σ). **ἀρέσκω**. **ἀρκέω**. **ἄχθομαι** ($\acute{\alpha}$ θε- σ). — **Δέω** (*bind*). — **Ἐδε-** ($\acute{\epsilon}$ θιω. σ). [**εἰρω.**] **ἔμέω**. **ἐπαινέω**. **εύρισκω** (ϵ ύρε-). (**ἔχω.** 95, c). — **Ζέω**. — **"Ιημι**. — **Καλέω**. — **Μάχομαι**. — **"Ολλῦμι** ($\acute{\alpha}$ λε-). — **Παρανέω**. — **Σβέννυμι** (σ). — **Τελέω** (σ). **τιθημι**. **τρέω**. — **Χέω**.

c. ζ is found in the perfects and aor. pass. of **κλίνω** and **κρίνω**; in **πίομαι** (**πίνω**), and forms from **φθίω**. — \circ is found in **δέδομαι**, **ἔδεθην** (**δέδωμι**); **ἔδήδοκα** ($\acute{\epsilon}$ σθιω); **ἄμοστα**, **όμάδοκα**, **όμάδοσται**, **ώμσ** (σ)-**θην** (**δμνῦμι**); and in **πέπομαι**, **ἐπόθην** (**πίνω**). — η is found in some of the tenses of **δέω**, **ἔλκω** (σ), **θύω**, **λύω**, 4, a, **μεθύσκω** (σ), and **πλύνω**.

9. Sigma Irregularly Inserted.

In the pf. and plup. mid. or pass. this σ is prefixed to endings that begin with μ or τ ; *not* to those already beginning with σ . It may be found in both pf. and aor. pass. (and in fut. pass.), or in aor. alone. In the following list, it is found in both, unless (a.) is added, meaning that it is found only in the aor., or unless the verb lacks one or the other of these tenses, in which case (no pf.) or (no a.) is added; cf. p. vii., next to last paragraph. (σ)**μαι** and (σ)**θην** of course mean that the tense is found in both ways, with σ and without it. But **ώμσ** (σ)**θην** is the only *aorist* afflicted with this intermittent sigma; with all the other aorists it is chronic.

"**Αγαμαι** (no pf.). **αιδέομαι**. [**ἀκέομαι**, in **ἀνήκεστος**.] **ἄκονται** (no pf.). **ἀλέω** ((σ)**μαι**; no a.). [**ἀρέσκω**, in **δυσάρεστος**.] **ἀμφίννυμι** (no a.). The σ in the pf. of this verb rightfully belongs there, however; cf. 39, b). **ἄχθομαι** (no pf.). — **Γελάω** (no pf.).

γιγνάσκω. — Δράω (a.). δύναμαι (a.). — Ἐλκω. ἔραω (no pf.). ἔσθιω. — Ζέννυμι((σ)μαι). — Θραύ((σ)μαι). Κελεύω. κεράννυμι (a.). κλάω. κλείω((σ)μαι). κληγώ (a.). κνάω. κρεμάννυμι (no pf.). κρούω((σ)μαι). — Μεθύ-σκω (no pf.). — Νέω((σ)μαι; no a.). — Ὁμνῦμι (-μαι, but -σμένος; (σ)θην). — [Παύω, in verbal παυστέος.] πίμπλημι((σ)μαι). πίμπρημι (a.). πλέω (aor. pass. late). πρίω. — Ρέννυμι (a.). — Σβέννυμι (no pf.). στίω. σκεδάννυμι. στάω. — Τελέω. τίνω. — Χόω. χράομαι (a.). χράω (no pf.). χρίω((σ)μαι).

IV. — GENERAL ENGLISH INDEX.

If the declension of a proper name does not seem to be given fully enough, look up the references and see the word there. It will be noticed that proper names in *-os* are given in English sometimes Greek-fashion, *-os*, and sometimes Latin-fashion, *-us*. Some of them seemed too well known as English words to admit of the change to *-os*. For the same reason Alcibiades and Thucydides are given, but Andokides, as most people have very little idea who he was. In Perikles and Sokrates the sound is the same with *c* or *k*, and so the Greek *κ* is retained.

Instead of repeating a word that stands at the head of an article, a dash (—) is sometimes used.

The letter *v.* stands for the Latin *vidē, see.*

Abest v. Tantum.

Abraham Lincoln 116 B.

Accent: by anastrophe 177 l. 1:—

distinguishing acc. pl. of 1st and 3d decl. 80 *b* :— distinguishing decl. of nouns in *-os* 22 (3) :— distinguishing pres. and 2nd aor. in certain forms 97 (2); 115 *c* : irreg. — in contr. nouns of 2nd decl. 164 C, and in *χρήστων*, *v.* *κέχρημα* :— never goes behind augm. 82 *d*; cf. “*ημι e*” :— of adjs. beginning w. *alpha privative* 91 Rem. :— of imperative runs back to prep. in comp. vbs. *διδωμι c*; cf. *έρχομαι d*; *έχω b*; “*ημι f*; *τιθημι d* :— of infin. and part. in comp. vbs. same as in simple 82 *c*; cf. 84 above B :— of part. in *-ών* 84 above B; cf. *διθων* 154 l. 1 :—

of subj. mood in syncopated forms 158 N. :— of words like *τολεις* 22 (4).

Acropolis 159 *a*.

Actum est dē 149 (*δλλῦμα*).

Ad 42 l. 4.

Adjectives: comp. — have no separate form for fem. 22 (5). Cf. 13 ll. 3 and 4, and 1. 6 from end :— in *-ης* and *-ης* 23 (6) :— in *-os* 22 (5) :— in *-os* comp. w. *alpha priv.*, accent of, 91 Rem. : sing. of — not common when = cognate accus. 51 *a*.

Admētos (*Ἄδμητος*) 74 l. 2.

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 Aesop 189 (15).
 Aetna, Mt. (*Αἴτνη*) 167 B.
 Agamemnon (*Αγαμέμνων*) 135 (8).
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 Agesilaos 59 b; 114 (15); 141 d.
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Anadyomene, Venus, 77 (1).
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Anybody, 2 meanings of, 195 end.
 Aorist distinguished from impf. and plup. 13 mid.: gnomic — 60:—interchanged w. hist. pres. and impf. 165 a:—may replace pres. 84 B a and b: meaning of name 13 mid: relation of 1st and 2nd — in the three voices 22 (7).
 Apollo 59 a; 67 mid.; 126 l. 4; 186 (1).
 Apollyon 149 c.
Aptō 42 l. 4.
 Arabia (*ἡ Αραβία*), desert of, 134 (4).
 Arcadia 177 (3).
 Archilochos (*Αρχιλόχος*) 27 l. 7.
 Archimedes (*Αρχιμήδης, -δον*) 95 l. 9; 108 h.
 Archon Eponymous 11 end.
 Areopagus 159 a.
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 774, p. 158 N.
 Plutus 312, p. 126 l. 3.
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 Asklepios 12 l. 2; 33, 34.
 Aspirate transferred from end of word to beginning v. θάπτω, and τρέφω d.
 Assos (*ἡ Ασσός*) v. ἔσθιω.
 Athenians 25 (3); 40 (*ἀπαντάω*); 62–63; 71 mid.; 75–76; 114 b; 120 (1); 146 a; 185 B.
 Athens (*αἱ Αθῆναι*) 11 end; 57 h; 68 b; 73 l. 3 and (3); 130 (5); 156 B; 159 a; 193 (6).
 Athenian courts, mode of measuring time in, 130 (5).
 Athos, Mt. (*Ἄθως, "Ἄθω*) 153 (*όρυττω*).
 Attica 43 b; 46 (5 & 6); 48 (13).
 Atropos 129 l. 7; 192 l. 7.
 Attic futures 10 (3 b). Attic Redupl. v. *Reduplication*.
 Augment v. 244–245.

B.

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C.

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Calculus 12 l. 8 from end.

Capiō 31 (4).

Cāsus 162 b; — *rēctus* 88 b.

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Connaitre 89 g.

Con & sciō 148 (οἶδα) : — & *teneō*

99 (14 c) : — and *vocō* 119 (10).

Constantinople (Κωνσταντινούπολις) 62 (4).

Contraction, irreg., *αε* or *αη* = η v. διψάω, βάω, κνάω, πενάω, χράμαι, χράω, ψάω: ηοι into η v. κτάμαι & μιμηγσκω: οο into ω v. ιδρώω & βύγόω.

Contract verbs 5-8: verbs in -έω with monosyllabic stem contr. only εε & ει, 5 c. These vbs. (in Part II.) are: δέω (*lack*), θέω, νέω, -νέω, πλέω, πνέω, τρέω (poet.), and χέω. Verbs do not contract twice, 6 (2, θεάμαι) & 6 (3, ἐλεέω).

Corinth, Gulf of (ἡ Κορινθιακός κόλπος), 159 end.

Corinthians, Epistle to, II. 8, 1, p. 148 (οἶδα).

Corinthians (Κορινθιοι) 93 (3).

Council of Elders at Sparta 56 l. 1.

Crimen 127 (2).

Croesus 38 mid.

Cunaxa (Κουνάξα, η or τα ?), battle of, 110 (4).

Cuneiform inscriptions 64 mid.

Cuneus 64 mid.

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D.

Darius 64; 182 l. 9.

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Dē v. *Āctum est*; *dē* & *pōnō* 188 (9); *dē* & *rideō* 55 b.

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Deinarchos (Δεινάρχος) cited: 1, 15, p. 199, l. 3.

Delphi (Δελφοι) 30 l. 10; 59 a.

Demosthenes (Δημοσθένης, -νος) 23 (ἀγαμαι); 27 (αἰθέρμαι); 48 l. 4; 122 (κερδαίνω and κίχρημι).

— cited: 5, 12, p. 88, l. 3. 18, 50, p. 88 (ένοχλέω). 20, 159, p. 145 N. 21, 16, p. 208 (χράσματ). 27, 19 & 20, p. 91 b. 34, 49, 145 N. 54, 4, 171 b.

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<i>Drāmatis Persōnae</i> , 152 end.	<i>Fu</i> -, <i>fuī</i> , 206 end.	
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Eastern, the Great, 188 (1).	Future: <i>Attic</i> —, ὁ ἄρτιος ἄρτιος &c. 171 c: —ιώ —ιεῖς —ιεῖ, &c. 10 (3 b): also καθεδοῦμαι & μαχοῦμαι; καλῶ & τελῶ. <i>Doric</i> — (cf. παῖς), in νέω (?), πίπτω, πλέω, πνέω, & φύγω; poet. in κλαίω: — of depon. verbs rarely in pass. voice 3; 21 (5): — of liquid verbs 14 (1): — of vowel stems without σ in ἔδομαι (ἴσθιω), πίομαι, χέω: — pass. formed from aor. pass. 21 (4): — w. same form as pres. in γαμέω, καλέω, τελέω, χέω.	
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α augments to η 4 c: is lengthened to η in forming tenses, as τίμā, τίμησω &c., & in aor. of liq. verbs, as φάν-, ἔφηρα; but to ἀ after ε, ι, or ρ, 5; 6 (1 & 2); 15 (5); to ἀ (irreg.) also in fut. & aor. of ἀκροάμαι; τοη (irreg.) in forming tenses on stem χρα- (κίχρημ, χράομαι, &c.): retained in forming tenses of some verbs (irreg.) 5 δ v. 248: α + ε & α + η contr. irreg. into η; so α + ε & α + η into η v. Index IV, *Contraction*; so too in -μι verbs w. stem in α, αη & αη become η & η, exc. after ρ, 72 α: α privative, accent of, 91 R.; reg. short, 103 c.

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ἀῆλω 10 N.

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ἄνα, up, the common meaning in comp., also denotes *renewal* (49 end) as in ἀναβιώσκομαι, ἀναπνέω, ἀνασφίω, = *again*, *back* (as *get back* = *get again* = *recover*), Lat. *re-* in *revive*, *regain* &c.: denotes *reversal* in ἀνάπτωστος 155 = *back*. For *back*

in the sense of *requital* (*to hit back*) v. ἀντί.

ἀναμέγνυμι 144 B.

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ἀντί llt. = *over against*, wh. may denote *opposition*, as in ἀντίστημι, ἀντικόπτω, ἀντιτίθημι, = *against*, *in opposition to*; or *requital*, *exchange*, = *in return for*, as in ἀντιδίδωμι; or *back*, as in ἀντιβάλλω, *throw back again*.

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ἀπό, off, the common meaning; in ἀπαιτέω 6 (3) & ἀποδίδωμι it = *back*: in ἀφαιρέω & ἀπολαμβάνω it = *from*.

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v. ἀνάνομαι.

ἀφείην, ἀφείναι, ἀφῶ, 82 c.

ἀφίεναι, ἀφῶ, 84 c.

ἀφίγματι, ἀφικόμην, ἀφίξομαι, ἀφίχθαι, &c. 106 (1).

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β in Mod. Gr. pron. like v 74 δ: may be last letter of stem of a verb in -πτω 10 (2 b): stems ending in β have -φα in pf. act. 8 end.

[ββ redupl. ιββ- 4 δ; but no ex. of it in Attic.]

βέβληκα, -μαι v. βάλλω.

βλ̄ redupl. βεβλ̄- 4 d.

βλη̄- in ἐβλήθην, βληθῆναι &c. v.

βλλλω.

[βρ̄ redupl. βεβρ̄- 4 d; but no ex. of it in A. p.]

I.

γ = κ 90 B; 101 c: γ dropped in γγμ 9 a, & in γνο- 60 above C: may be last letter of stem of a verb in -στω or -ττω 9 b, or even of a verb in -ξω, as κρόξω & οικάξω; cf. 10 (3 b): stems ending in γ have -χα in pf. act. 8 end.

γ̄ restrictive, = *that is, at least*, 51 mid.; 75 l. 6: = yes 52 l. 8.

γέγονα, 2nd pf. of γίγνομαι.

γεν- (ἐγενόμην), v. γίγνομαι.

γίγνομαι 16-17; 82 B; 111 c.

-γκα in pf. act. 16 (2); 197 c; 199 (2).

[γλ̄ redupl. γεγλ̄- 4 d; ἐγλ̄- also found. Very rare.]

γν̄ redupl. ἐγν̄- as in ἐγνωκα, *contrary to* 4 d.

γνο-, γνωιην, γνούσ, v. γιγνώσκω.

γνῶ, γνῶθι, γνῶναι, v. γιγνώσκω.

γρ̄ redupl. γεγρ̄- 4 d.

A.

σ changed to ο bef. -μαι & -θην, & dropped bef. -σω, -σα, -κα, 10 (3 a): σ usually last letter of stem of verbs in -ξω 10 (3 b).

δαρ- in ἐδάρην, δαρεις &c. v. δέρω.

δέδαρμαι v. δέρω.

δέδηγμαι v. δέκνω.

δέδια, δέδοικα, &c. 65.

θή after a command = *all right* 52 l. 6: after an impatient imper-

ative 123 l. 2: = *just think of it!* 93 (5).

διέρομαι, ἐδίχθην, v. δάκνω.

διά: of its 2 main meanings, *through* (w. gen.) & *on account of* (w. accus.), only the meaning *through* is found in comp., either literal, as in διαρρέω, διαρ-ρύττω, for which *across* is a freq. rendering, as in διαβάνω, διαβιβάζω, διαλλομαι, διαπλέω &c., or in a transferred sense; thus, going *through* with anyth. gives rise to the idea of *thoroughness, completion*, as in διαλανθάνω, διόλλυμι, διασφίζω, διαφεύρω; “going through” also suggests separation or division of parts, as when a knife or saw goes through anyth.; hence the frequent meaning *apart, asunder*, as in διαιρέω, διακρίνω, διαλείπω, διασπάω, διατίθημι, διαφέρω, διέστημι &c.

διάναι from διειμι or διέτημι 84 e.

δο-, δοίην, δόσ, δούγμαι, &c. v. διδωμι.

δρ̄ redupl. δεδρ̄- 4 d.

δραμ- v. τρέχω.

δῶ, δώσω, &c. v. διδωμι.

E.

ε added to form a new stem (as βούλομαι, βούλησομαι) & then lengthened to η, 16 a. For list of verbs v. 245-246: ε added but not lengthened in pf. act. of -σλλῦμι, 16 d: ε augments to η 4 c; augments to ε in some verbs 244: ε before α requires α in forming tenses, & in aor. of liq. verbs 5; 6 (2); 15 (5): ε *classic* augm. in βούλομαι, διδωμι, μλλω, v. βούλομαι: ε

dropped in depend. moods if it stood for *augm.*, but retained if it stood for redupl. 4 d; also dropped out of stem of certain verbs, v. *Syncope*, Index IV: ε interchanged with α in some tense or tenses (pf. act. and pass. and 2nd aor. pass.) of δέρω, κείω, κλέπτω, πλέκω, στέλλω, στρέφω, τείνω, τέλλομαι, τρέπω, τρέφω, & φθείρω: ε interchanged w. ο in the foll. perfects: ἀπέκτονα (128), γέγονα (56), ἀγρήγορα (79), ειλοχα (136), ἐνήνοχα (199 end; 200 d), ἔστρογρα (unatt. 175), ἔστροφα (unatt. 176), κέκλοφα (123), πέπομφα (157), τέτοκα (190), τέτροφα (191), τέτροφα (poet. 193): ε lengthened to η in forming tenses, as φιλέω, φιλήσω &c. 5; 6 (3)-8; to ει in aor. of liq. verbs 15 (5): ε omitted in forms of λούω: ε replaces σ in fut. of liq. verbs 14 I 1, & in fut. of verbs in -ίω if they have 3 or more syll. 10 (3 b): ε retained contrary to rule 5 b; for list of these verbs v. p. 248.

έ- stem of "ημι.

έδλων, έδλωκα, v. δλίσκομαι.

έγρηγορα v. ἔγριων.

έδ- stem of καθ-έζομαι: = Lat. *sed-* in *sedeō*.

έδομαι v. ἔσθιω.

έδωκα v. δίδωμι.

έ-ήσω, -έησα &c. must be from a verb in -έω (not -έάω) 5 a.

έθηκα v. τίθημι: έθήσομαι v. "ημι. α augment in some verbs that begin w. ε 244: ε for οι in verb stems, v. οι: ε in pf. of

some verbs as redupl. v. Index IV, *Reduplication*: ε the only form in 2nd sing. ind. mid. of 8 verbs v. βούλομαι: ε usually unaugmented 4 c.

ει= *whether* in indir. ques. 71 B; often = *whether or not* 142 end. εια v. έάω.

ειθην, είκα, είμαι, v. "ημι.

ειλεγμαι v. -λέγω (136).

ειλόμην, είλον, v. αιρέω.

ειληφα v. λαμβάνω.

ειλοχα v. -λέγω (136).

ειρηκα v. [είρω].

εις (ές), *into*, the reg. meaning in comp.

εις, ἐνός, 116 B: εις, ἐντος, 2nd aor. part. of "ημι.

εισθα v. stem έθ- 80.

ειλων v. έάω.

έλ- stem of 2nd aor. of αιρέω.

έληλυθα, έλθω, &c. v. ἔρχομαι.

έλω 2nd aor. subj. of αιρέω.

έλω fut. of έλαινω.

έν, *in*, properly w. verbs denoting rest in a place, as in ἔνειμι, ἔμπινω; but very freq. w. verbs of motion = *into* = εις, as in ἔμβινω, ἔμβαλλω, ἔμπεπτω, ἔντιθημι &c.

ένεγκ-, ένεκ-, ένήνεγμαι, ένήνοχα, v. φέρω.

έξ (έκ), *out of, out*, the reg. meaning in comp.

έξ = sex 37 b.

έσκα v. ειεκ- 80.

έσρακα v. σράω.

έπι, *on, upon*, w. verbs of rest, as in ἔπειμι (είμι) & ἔπιμένω, or more freq. w. verbs of motion, as in ἔπιβανω, ἔπιβαλλω, ἔπιτιθημι &c. *Upon* has the notion

of hostility in ἐπέρχομαι & ἐπιτίθεμαι; of succession in ἐπειμι (εἰμι) & ἐπιγίγνομαι; = over, in charge of in ἐφίστημι.

ἐπίδω & ἐπιδῶ 151 (1).

ἐπίσπη, accent of, 158 N.

ἐπτά = septem 37 b.

ἐρπω = serpō 37 b.

ἐρω, ἐρώην, ἐράν, pres. of ἐράω.

ἐρω, ἐροίην, ἐρεν, fut. = will say, v. [εἴρω].

ἐσταμεν, ἐστάσι, ἐστασαν &c. 2nd pf. & plur. of ἐστημι.

ἐστηκα, pf. of ἐστημι.

ἐστησαν 1st or 2nd aor. 108 f.

εὐ, augm. of, 94 N.

ἐώκη v. εἰκ- 80.

ἐώρακα, -μαι, ἐώρων, v. ὄράω.

F.

Φαγ- 120 b.

Φεργ- 90 B.

Φεσ- 39 b.

Φιδ- v. οἴδα & ὄράω.

Φενος 155 mid.

Z.

ζ at end of pres. stem usually implies δ as last letter of stem 10 (3 b); sometimes γ, as in κρδίω, οιμάζω, σαλπίζω; cf. also under ἀρπάζω & παίζω, & σφάζω as a form of pres. for σφάζτω. ζ redupl. ζ- 7 l. 8.

H.

η replaces α and ε in forming tenses of verbs in -άω & -έω exc. after ε, ι, & ρ, 5: replaces α in aor. of liq. verbs exc. after ε, ι, & ρ, 15 (5); stem χρα- (κίχρημι, χράομαι &c.) has η even after ρ: verbs that begin

w. η have no further increment in aor. or pf. v. τίγέομαι 12 end (cf. δοκέω b) & ηδομαι under ἀρέσκω.

η = or and or else 95 l. 8.

ηδέως, idiomatic rendering of, 41 b.

ηδη v. οἴδα. ηκα v. τῆμι.

ηκον v. ηκω 92 l. above B.

ημι- = sēmi 37 b.

ηοι contr. into φ (reg.) or η (irreg.) v. pf. opt. of κτάομαι & -μιμνήσκω.

ης & -ης, adj. in, 23 (6).

ησ- sit v. κάθημαι.

ησθη & ησθη v. ζδω.

ησω, ησομαι, v. τῆμι.

Θ.

θ changed to σ bef. -μαι & -θην, & dropped bef. -σω, -σα, -κα, 10 (3 a): θ redupl. τεθ- 4 b.

θαν- in θανούμαι, ξθανον &c. v. -θηγήσκω.

θε- in θείην, θέσ, θεναι &c. v. τίθημι.

θήσω, θήσομαι v. τίθημι.

θι redupl. τεθλ- 4 d & b; (but no ex. in this book).

θη redupl. τεθν- (τέθνηκα) 4 d & b.

θηα- θηη- by metathesis for θαν-, v. -θηγήσκω.

θρ redupl. τεθρ- 4 d & b. v. θραύω.

θρέψω v. τρέψω.

θᾶ v. τίθημι.

I.

ι augments to ι 4 c: ι augments no further: ι bef. α requires α in forming tenses, & in aor. of liq. verbs 5; 6 (2); 15 (5): ι bef. the liquid in pres. stem of liq. verbs is dropped in other tense-stems, as φανω, φανά &c.

15 (3): *τ* in *-τω* 10 N.: *τ* in pres. of liq. verbs is *τ* in fut., & *τ* in aor. 15 (4 & 5).
τ- stem of *είμι*, Lat. *i-re*.
τέ, *τόσιμη*, *τόσω* &c. v. *όραω*.
τέναι & *τέναι* 84 e.
-τῷω, verbs in, of more than 2 syll., have fut. *-τῷ* 10 (3 b); 12-14.
-τις, subst. ending in, 22 (4).
τεῖσται, 3rd pl. of *οἶδα*; a *palindrome* 194 B.
τομεν, *τοτε*, pl. of *οἶδα*.
τῷ & *τῷ* 84 c.

K.

κ inst. of *σ* is found in 3 aor. *ἔδωκα* (*δίδωμι*); *ἔθηκα* (*τίθημι*), *ήκα* (*τίημι*): may be last letter of stem of a verb in *-σσω* or *-ττω* 9 b: stems ending in *κ* have *-χα* in pf. act. 8 end: *κ* takes the place of *χ* in redupl. 4 b.

καθαιρω & *καθαιρώ* 115 N. B.
καὶ often to be translated by emphasizing the verb 52 l. 6: = *actually* 69 Rem.; 68 l. 11; 173 (4).

κατά, *down*, the common meaning, as in *κατάγω*, *κατάκειμαι*, *καταπέννω* &c.: *down to the coast*, as in *κατάγω* & *καταπλέω*: of the return of exiles 26 (4) & 27 end: often = *against* (w. gen.) as in *καταβοάω*, *καταγύγνωσκω*, *καταγορεύω* (135), *καταδιαιτάω* (70 end), *κατακρίνω*: sometimes *up* is a suitable rendering, as in *κατακάω* *burn up*, *κατατίθημι* *lay up*, *καταχράομαι* *use up*.

κατάστα, *-έστα*, v. *κατάγνυμ*.

κατηγορέω, augm. of 7 l. 6; cf. 118 (5 c).
κλ redupl. *κεκλ-* 4 d.
κλητ- in *κέκληκα*, *έκλητην*, v. *καλέω*.
κμ redupl. *κεκμ-* (v. *κάμνω*) 4 d.
κρα- *κρητ-* by metathesis for *καμ-* v. *κάμνω*.
κν redupl. *κεκν-* 4 d.
κρ redupl. *κεκλ-* 4 d.
κρά- in *κέκρδμαι*, *έκραθην*, v. *κεράυνομι*.
κτ redupl. *έκτ-* 4 d; but irreg. *κεκτ-* in *κτάομαι*.
κ.τ.δ. & *κ.τ.λ.* 96 B; 188 l. 1.

Δ.

λλ in pres. stem drops one *λ* for other tense-stems 15 (2): stems ending in *λ* take *ε* in fut. 14 (1), and reject *σ* in aor. 15 (5).

M.

μ, stems ending in, take *ε* in fut. 14 (1), & reject *σ* in aor. 15 (5).
μα, subst. ending in, 22 (2).
μετά in comp. usually denotes *change* (cf. 12 l. 4), as in *μεταβαλλω*, *μεταγιγνώσκω*, *μεταγράφω*, *μετατίθημι*, *μεταφέρω*: the meaning *after* = *in quest of* (not a prose use of *μετά* & *accus.*) is seen in *μετέρχομαι* & *μεταπέμπομαι*: the meaning *with* is seen in *μεταδίωμι*, *μέτεστι*, *μετέχω*, & *μεταλαμβάνω*.
μμαι in pf. pass. of one liq. verb 16 (3).

μμμ: one *μ* dropped in this combination, 10 top; cf. also 160 b, *έμπιπλημι* for *έμπιμπλ.*; so in *έμπιπρημι*.

μή & *οὐ* in questions 18, paragr. 3.

μν redupl. ἐμν- 4 d: but μέμνημαι
(irreg.) 145.
μνήσω, ἐμνησα, &c. v. -μμνήσκω.
μόνον, *only*, often om. in Gr. 73
(8).

N.

ν bef. -κα changed to γ 16 (2);
bef. -μα ch. to σ (to μ in one
verb) 16 (3): ν dropped in pf.
act. & pass. (and in aor. pass.)
of some verbs 16 γ; v. κλίνω,
κρτνω, πλύνω, τείνω: stems end-
ing in ν take ε in fut. 14 (1), &
reject σ in aor. 15 (5).
νη-, neg. prefix, 155 end.

Ξ.

ξ redupl. ἐξ- 7 l. 3.

O.

ο augment into ω 4 c: becomes
ω in forming tenses, as δηλόσω,
δηλάσσω &c. 5; 8 (4); inserted
in pf. act. of δηλύμι (& also in
other tenses) 16 γ; cf. ἐδήδοκα
(ἐσθιω), & πέπτωκα (πέπτω):
interchanged w. ε 96 C (v. in
this index under Ε): omitted
in forms of λουώ, and in 2
forms of οίομαι.

οι augments to φ 4 c.

οι- stem for οίσω &c. v. φέρω.

οι takes the place of ει in δέδοικα
65, ξοικα 80, λελοιπα 137, &
πέποιθα 156 b.

οο contr. irreg. into ω v. ιδρόω &
βίγόω.

όπ-, stem for δψομαι, ὠμμαι,
ἀφθην (ἀφθω) &c. v. ὁράω.

-ος, adjs. in, 22 (5); 91 R. (ac-
cent of adjs. in -ος beginning
w. a priv.).

-ος, subst. in, 22 (8).
στι after verbs of fearing = be-
cause 66 top.
ού & μή in questions, 13 paragr. 8.
ού μή, in no wise, 47 (7).
ἀφθηναι &c. v. ὁράω.
δψομαι &c. v. ὁράω.

II.

π=Lat. q 89 a; may be last
letter of stem of a verb in -πτω
10 (2 b): stems ending in π
have -φα in pf. act. 8 end.

πάθω πάθομαι &c. v. πάσχω.

παρά, used w. gen. dat. & acc., =
from (gen.), in (dat.), or to
(acc.) a position *along by, at,*
near, or (w. acc.) motion along
by, past. Correspondingly we
find in comp. παραρέω *take*
away from, & παραλαμβάνω *re-*
ceive from: παρακάθημαι *sit by,*
& πάρεμι *be by, be present*: πα-
ρακαλέω *summon to one's self*;
παράγω *lead along by*; παρε-
λαύνω, παρέρχομαι, & παρατρέ-
χω, show the meaning *past.*
In παράγω, παραβαίνω, & παρα-
κρούω, παρά has the sense of
wrongly; perhaps this is also
its force in παραλείπω, *leave*
out, omit.

παριω & παριῶ 84 l. 7.

παρῶ pres. or 2nd aor. 82 e.

πᾶς = any 75 l. 5.

πείσομαι fut. mid. of πάσχω or of
πείθω.

πέποιθα v. πάσχω.

πέπτωκα v. πέπτω.

πέπωκα v. πένω.

πέρ = just 121 l. above κέρω :=
really, 51 l. 2 above βλάπτω;
70 Obs. 1.

περί, anastrophe in, 177 l. 1: in comp. = *around*; sometimes *from around*, as in περιπέρα, περιστάμ. In περιδεής & περίφοβος (66 B last line) περί = *very, exceedingly*.

πλ redupl. πεπλ- 4 d.

πν redupl. πεπν- 4 d.

πρ redupl. πεπρ- 4 d.

πρίν, usual infin. tense after, is aor. 106 (2).

πρό, *before, forward*.

πρός, *towards*, as in προσάγω, προσνέω, προστρέχω &c.: *besides, in addition*, as in προσγίγνομαι, προσγράφω, προστίθημι. For πρός w. acc. giving a rule or standard v. 66 B.

πτ redupl. ἐπτ- 4 d; πέπτωκα (for πεπτ-) is only an *apparent* exs.

πτόμενος, -πτόμενος, -πτίσθαι &c. v. πέπτωμαι.

P.

ρ augments ἐρρ- v. δίπτω: ρ bef. α requires α in forming tenses, & in aor. of liq. verbs 5; 6 (2); 15 (5): ρ doubled after a prep. ending w. a vowel, v. φρθύμεω 7, & under δέω: stems ending in ρ take ε in fut. 14 (1), & reject σ in aor. 15 (5).

ρη- in ἐρρήθην, δηθῆναι &c. v. εἰπ- 85; [εἰρω] 86; λέγω 132 & 133 R. 2.

Σ.

σ inserted in pf. pass. or aor. pass. (or in both), v. for list 248-249: interch. w. ή or w. rough breathing 37 b; cf. ἔχω A α: omitted in fut of πένω,

ισθίω (ἴδομαι), & χέω: rejected in aor. of liq. verbs 15 (5): replaced by ε in fut. of liq. verbs 14 (I 1) & of verbs in -ιγε of more than 2 syll. 10 (3 b).

σαπτές v. σήπω.

σθ redupl. ἐσθ- 4 d.

σκ redupl. ἐσκ- 4 d.

σω redupl. ἐσω- 4 d.

σω- syncopated stem v. ἔπομαι.

[σωρ, no Gr. word begins this way.]

στ or στρ redupl. ἐστ- 4 d.

στα-, σταθείς, σταθῆναι, στατήν &c.

v. Ιστημι.

στήναι, στήσαι, στήσω &c. v. Ιστημι.

στι-, a termin. to express languages 106 (6).

στο v. Ιστημι.

σύν, *with, together*.

συνώ pres. or 2nd aor. 82 e.

σφ redupl. ἐσφ- 4 d.

σχ redupl. ἐσχ- 4 d.

σχ- syncopated stem v. ἔχω.

σχεῖν, σχέσις, σχοίην, σχήσω, σχῶ, σχών, &c. v. ἔχω.

T.

τ changed to σ bef. -μαι & -θην, & dropped bef. -σω, -σα, & -κα, 10 (3 a).

τα- in ταθείς, ταθῆναι &c. v. τείνω; cf. 16 γ.

τακ- stem of 2nd aor. pass. of τήκω.

ταφ- stem of 2nd aor. pass. of θάπτω.

τε- in ἐτέθην &c. v. τίθημι A f.

τέθεικα, -μαι, v. τίθημι.

τέθναμεν, τέθνηκα, v. -θηγίσκω.

τέθραμμαι, τέθράφθαι &c. v. τρέφω.

τέτακα, -μα, v. τείνω; cf. 16 γ.
 τέτοκα v. τίκτω.
 τέτραμμα, τετράθμα &c. v. τρέπω.
 τεύχομαι v. τυγχάνω.
 -της, subst. ending in, 22 (1): termin. -της = *a member of* 118 (5); cf. λόχος & λοχίτης 177 (4).
 τις = *about* 61 B.
 τη redupl. τετη- 4 d (v. τέμνω).
 τρ redupl. τετρ- 4 d.
 τυθ- 2nd aor. pass. stem v. θέω.
 τυχ-, τυχε-, in ἔτυχον, τετύχηκα, v. τυγχάνω.

Υ.

ῡ augments to ῡ 4 c; cf. 8 l. 2:
 ῡ unchanged in augmented tenses.
 ῡ in pres. stem of liq. verbs is ῡ in fut. & ῡ in aor. 15 (4 & 5).
 ὑπέρ = *super* 37 b: = *above*, as in ὑπερφαίνομαι: = *over*, as in ὑπεράλλομαι, ὑπερβαίνω: = *above or beyond* what others can do, denoting superiority, as ὑπερβάλλω, ὑπερέχω; or *above, beyond* what is right, denoting excess, as in ὑπερβάλλω (v. ὑπερβαλλόντως); so in *hyper-critical, hypertrophy*, 194 b.

ὑπό = *sub* 37 b: = *under*, lit. of place, w. verbs of motion, as in ὑπάγω, ὑποτίθημι, ὑποτρέχω; or of rest, as in ὑπειμ (εἰμι) & ὑπομένω; (for *under* passing into the notion of *agency* cf. under *ανάνοματα*): = *under in authority or rank*, as in ὑπακούω & ὑπείκω: = *from under*, as in ὑφαιρέω & ὑποτέμνω: = *in an underhand or secret way*, as in ὑφαιρέω, ὑποβάλλω, ὑπο-

βλέπω, ὑπέρχομαι, ὑποπτεύω 152 (7), ὑφεράω: = *gradually, as in ὑφαιρέω & ὑποφάλνω*; (the meaning *gradually* is closely connected w. the preceding; if anyth. is done *so gradually as to escape notice, the thing steals upon us, as it were*): = *behind, as in ὑπολείπω & ὑπομένω*.

Φ.

φ may be last letter of stem of a verb in -πτω 10 (2 b): redupl. πεφ- 4 b: stems ending in φ have -φα in pf. act. 8 end. φαγ- in ἔφαγον &c. v. ἔσθιω. φθ redupl. ἔφθ- 4 d. φρ redupl. πεφρ- 4 d & b.

Χ.

χ redupl. κεχ- 4 b: stems ending in χ have -χα in pf. act. 8 end. [χλ redupl. κεχλ- 4 d & b; extremely rare.] χρ redupl. κεχρ- 4 d & b. χρήστα, ἔχρηστα &c. v. κίχρημι & χράω.

Ψ.

ψ redupl. ἔψ- 7 l. 8.

Ω.

ω replaces ο in forming tenses of verbs in ώ, 5; 8 (4); verbs that begin w. ω have no further increment in aor. or pf. 8 l. 6. ὠθέω and ὠνέομαι are exc., & take ε as augm. ω irreg. contr. in ἔδρω & φτηγώ. ο & ο pres. and 2nd aor. 82 e.

ἀπμαι v. ὄρδα.		<i>as alleging that</i> 57 (3): express- ing purpose w. fut. part. 60 L 5: <i>as = in hope of</i> 179 d.
-όν, -ούσα, -όν, shown by accent to be 2nd aor. exc. in 2 verbs 84 above B.		

GREEK TEXT-BOOKS.

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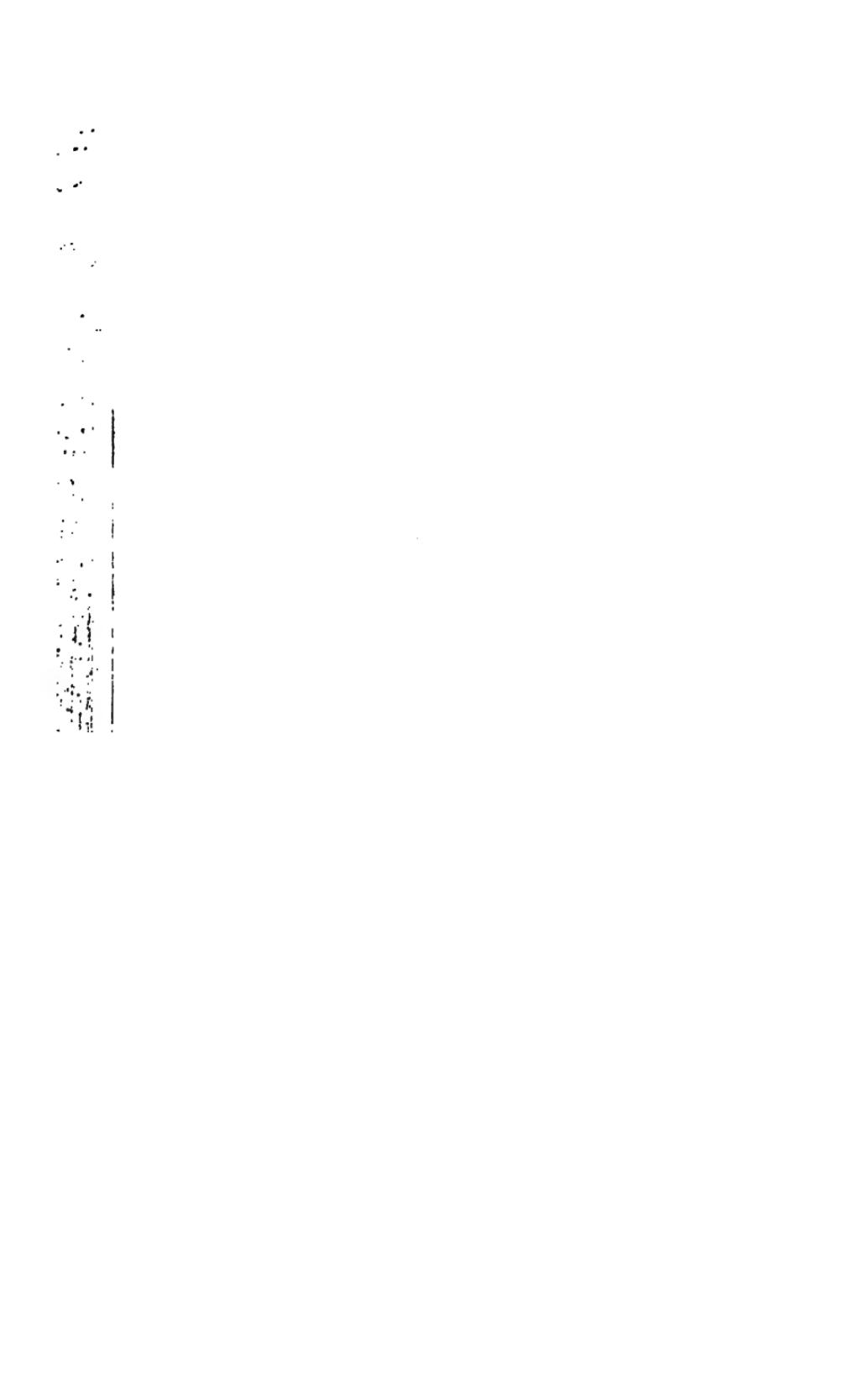
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